THE Conuerſion of a Gentleman long tyme miſled in Poperie, to the ſincere and true profeſſion of the Goſpell of Chriſt Ieſus.

VVherunto is annexed a ſhort repetition of the whole, and an Exhortation to his good Countrymen in England or elſwhere, to embrace this trueth with all the heauenly doctrine of Chriſtes Religion.

Written with his owne hand as an euident witneſſe of his vndoubted Reſolution, W. C. Eſquire.

Tertull. De Virginibus. Chaumcie K

Whatſoeuer ſauoreth againſt the trueth is an Hereſie, be it neuer ſo auncient a coſtome.

I. PETER. 2. 17.

FEARE GOD, HONOR THE KING.

¶ Imprinted at London for Iohn Perin, *dwelling in Paules Churchyard at the ſigne of* the Angell, and are there to be ſold.

1587.

BRITISH MUSEUM

To the right Honorable his singuler good Lord, Robert *Earle of Leycester, Baron of Denbigh, Knight of* the order of the Garter, and of S. Michaell, one of the Lords *of the most Honorable priuie Counsaile, and Maister of the Horse* to the Queenes Maiestie: Lord Generall of her Maiesties Forces in the Lowe Countries, and Gouernour Generall of the vnited Prouinces, and of their Associates: *William Chaumy* Esquier, wisheth long continuance of health, much increase of Honour, and in the life to come in endlesse felicitie.

IT is very well knowen, and very woorthy to be considered, how the transgression and breaking the commandement of Almightie God by our first parent Adam, in Paradise, did so vehemently displease the Lord through disobedience, and so greatly infect all mankind with sinne, that Adam lost therby, not onely his Angelicall estate of innocencie, but also the most blessed ioyes of Paradise, from the which he was driuen out into this worldly vale of miserie, therein to get and eate his foode with the sweate of his face, as God did him commaund. Whereof it came to passe, that his two first naturally begotten sonnes of Eua his wife, the Elder named Caine, and the younger Abel, being the two first brethren in this world, who therefore should most singularly and intirely haue loued ech the other aboue all other creatures: yet the infection of their Father Adams sinne wrought so, that because Abels oblation to God duetifully made, was of him well accepted, and Cains oblation was not regarded, Caine therefore did so much hate and enuie his brother Abel, that when they were in the fielde, he maliciously fell vpon Gen. 4. 8. *and did wilfully murther him, of whom hee neuer was offended. This malice and sinfull enuie of Cain, hath euer sith that time so cleaued to mans nature and infected all mankind, that no excellent woorke or deede can bee lightly done by any man, but some other straightwaies are readie through enuie to despise it, and speake re-*

proofully of it. Yea, not so much as the singular & famous learned in diuinitie, or in any other knowledge of commendable artes, can set his pen to the booke for the deuising or setting forth of any work to the aduancement of the glory of God, & benefite of his Church, but some there are, who moued with malice and enuie, by writing or speaking will hinder and deprane it to the vttermost of their powers, as by plaine experience in all Christian kingdomes hath bene, and is shewed, dayly, too manifestly, to the whole world. How greatly then, right honorable, ought I, being not brought vp in any Vniuersitie, nor instructed in the artes of Logike and Philosophie, be abashed to take vpon me to set downe in writing this my simple collection out of the Scriptures, and other lawes, and histories: to be thereby made by some others a mock and a gasing stock to euill disposed persons? Wherefore, had not your honour so earnestly required to haue a copie of it, wherof my promise being past I might not denie it: otherwise truely it should neuer haue gone further, but haue still remained in my owne hands, for the onely putting of my selfe in memorie of the things therein gathered, as it may appeare by the simple doing of it. But to present it to you, this also made mee the bolder, that I knowe your Lordship is of so Noble a nature, & courteous conditions: that you will be a patrone and defender of it against all malicious ad enuious persons, which hereafter shall endeuour themselues by word or writing to defame and slaunder it. I preſẽt it therfore vnto your honor, according to my promise: cõmitting it wholy to your honorable protectiõ, as vnto one most worthy of it, for your true fauouring of Gods holy word, for setting forth of his glorie, for mainteyning the doctrine of his onely sonne our Sauiour Iesus Christ, and the suppressing of the Romish vain and superstitious traditions and abuses. The which your godly vertues are ioyned together with singular affabilitie, iustice, clemencie: specially in forgiuing of iniuries. Which appeareth by that you haue not sought or wrought reuengement, or hinderance of any body for any wrongs done, either to your owne person, or to your noble progenitors, at any time sith you haue bene in great authoritie vnder our Prince, and right able to haue reuenged them, but gently and quietly haue borne all such things with great mildnes, and without opprobrius rebukes & rehearsals of them, made to any person, as farre as euer I could heare of, or learne. Wherein your great modestie, & magnanimitie, hath so much redounded to your immortall fame and honour, that I may right well therefore compare you with the

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right noble Germanicus Cæsar, Lieutenat vnto the Emperour Tiberius ouer all Italie. Who during the time of his Lieutenantship, did behaue himselfe so gently and vprightly to all men, that he seldome entered into the Citie of Rome without great peril and danger of his life, by reason of the throng and presse of the multitude of people, which gathered about him, for very loue & desire they had to see, and welcome him to the Citie. These excellent giftes and qualities of that noble man Germanicus Cæsar, I say, can no more staine or blemish your most noble vertues before touched: then the burning Candle is able to dimme or darken the cleare bright shining sonne, at the noone day: Wherefore I my selfe (in the time of my great aduersities, thorough most iniurious vexations and troubles of some enuious persons) haue felt and tasted, to my great comfort and relief, as I can not but remember as long as I liue. For the which I can but pray, as I doe heartely, to almightie GOD, and wish vnto your honour the same blessing, that he promiseth to the iust and righteous man, by his holy prophet Dauid: Longitudine dierum replebo eum, & ostēdam illi salutare meum. Which blessing of long life and assurance of saluation from Almightie God, how heartely I wish vnto your honour, I haue giuen testimonie by presenting vnto you this my little worke set forth for the vtter rooting out of the vsurped Romish Supremacie out of all the Church of Christ, chiefely out of this Church of England; and also for the declaring of the most true perfect equall authoritie, giuen by our Sauiour Iesus Christ to all his Apostles, his Bishops, and godly ministers of his word and sacraments, within his true Church, whereof he is the onely head and chiefe corner stone. Which things I my selfe haue bene ignorant of, vntill it hath now within these three yeres pleased God to giue me his grace to reade his holy scriptures, and other good authors, and Doctours of his Church, to my great comfort and consolation. Whereby I was stirred vp to gather, in this little treatise, these things which moued mee to see and knowe the trueth: that if it were Gods will they might doe some good to the instruction of others also, to the only glory of his sonne our Lord and Sauiour Iesus Christ, who haue your honor alwaies in his gracious protection. Pſal. 91. 16.

Your good Lordships most humble
at Commaundement

William Chauncie.

TO THE CHRI-
STIAN READER.

THe moſt excellent thing that Almightie GOD hath giuen to mankind, is the knowledge of the trueth, the treaſure of his wiſdome, expreſſed in his holy Scriptures. For without it wee can neither knowe God, nor Ieſus Chriſt his Sonne our Sauiour and Redeemer, who ſaith of him ſelfe, *Ego ſum via, veritas, & Vita. I am the way, the trueth and the life:* and no man commeth to my father but by me: and he that knoweth me, knoweth alſo my father. But the knowledge of this trueth, which lightneth our minds with the faith of God, and of his ſonne Ieſus Chriſt, by his holy word, deliuered in the Scriptures, hath bene many hũdred yeres couered and hidden, from the moſt part of all temporall men, as they are called: yea from mightie Emperours, Kings, Princes, and Magiſtrates of this world, through the crafty practiſes of the Biſhoppes of Rome. Who to extoll themſelues and their Cleargie, aboue all Emperours and princes, haue by wicked pollicie, hidden and withdrawen from them, and from all Chriſtians, the ſacred Scriptures conteyned in the old and in the newe Teſtamentes, that thereby the deteſtable pride of the Biſhops of Rome and theyr Cleargie, might not be knowen to men, leaſt they ſhould perceiue how farre they did varie from the example of Chriſt, and the humble godly liues of his Apoſtles and diſciples, of Biſhops and miniſters, for the ſpace of vj. hundred yeares after the church was planted by our ſaiuour Chriſt. So that it came to paſſe, that the Biſhops of Rome raged and raigned like Gods vpon the earth, and no temporall prince durſt as much as looke vppon the worde of God, nor haue any bookes of the holie ſcriptures, leaſt they ſhould haue bene excommunicated for heretikes.

Iohn. 14.

An vngodly pollicie, deuiſed of them, to the intent, that their deueliſh pride and intollerable ambition might not

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be reformed by the doctrine of Christ: which is most contrarie to their vsurped authoritie and supremacie, which they haue chalenged and vsed sith the time that the Emperour Phocas, more then sixe hundred yeres after Christ, did graunt vnto Boniface the third of that name, the title and authoritie of vniuersal Bishop ouer al other Bishoppes: a thing most contrarie to our Sauiour Christes institution and commaundements. Wherefore, gentle Reader, to the intent, that good Christian people should be no longer abused and deceiued, through the crafty practises of the Bishop of Romes decrees and counterfet gloses, whereby he hath vsurped his most vniust authoritie and title of supremacy, with which he hath almost blinded all Christian people and kingdoms: I haue in this treatise briefely declared the trueth of our Sauiour Christs two commissions, giuen ioyntly to all his Apostles, in such manner, that they should be in like authoritie and power, not one aboue the other in any degree. I haue also shewed how earnestly and straightly Christe did forbid all superioritie and dominion to be amongest them, which I haue approued both by the holy Scriptures, and by Godly auncient writers. I haue noted farther, what account was made of the Bishop of Rome in the foure first generall Councels, euen the same which was made of other Bishops of the chiefe Sees, in Ægypt, in Asia, in Greece and other prouinces. I haue declared, when this vsurped supremacie did first begin, and by whome: moreouer how greatly the Bishops of Rome did fall from true Godlinesse, from the faith of Christe, after they had obtained of the Emperours, that proude vngodly title of vniuersall Bishoppe. Wherein I haue touched the wicked behauiour of a fewe of them, to giue as it were a taste of the fruites of their supremacie. Lastly, I haue opened the dealinges of good princes against their wickednesse and tyrannie, in our owne countrie: making thereby manifest, that King Henrie the eight, was not the first King of this realme, who did expell that vsurped authoritie: but that almost full two hundreth yeares before King Henerie the eight, it was spurned at, and diuers lawes and statutes were made by diuers Kinges of this Realme against it. So that by reading ouer of this little worke, they that desire to see the

trueth

trueth of this matter, shall wander, I trust, no longer in the doubtes of darkenesse, for lacke of knowledge of the trueth, which is reuealed to vs by the worde of God, that
Ioh.8.12. Christ our Sauiour teacheth vs, euen he who doeth say, *Ego sum lux mundi, I am the light of the worlde.* Doubtlesse he that walketh in this light shall knowe the trueth, and shall not wander in darkenesse of any Popish traditions and superstitions, which is the most daungerous and deadly kinde of darkenesse.

Iohn.12.35. Now, it is saide of Christe. *Qui ambulat in tenebris, nescit quò vadit: He that walketh in darkenesse knoweth not whether he goeth.* Let vs therefore heare our Sauiour Iesus Christe. *Ambulate dum lucem habetis, ne vos tenebræ comprehendant. Whilest yee haue the light of Gods worde walke in it, least the darkenesse come vpon you, and you returne againe vnto it, vt canis*
2.Pet.2.22. *ad vomitum, & sus ad volutabrum. As a dog to his vomit, and as*
Prouer.26.11. *a sow to her wallowing in the filthie mire of Popishe superstitions.* To the which entent, my trust is in GOD that this little booke shall somewhat helpe you forward by satisfying the consciences of good people, who wil reade it with desire to learne the trueth. GOD graunt that we may all both learne it and followe it: that wee neuer flie from it vnto errours of vaine deuises of men, but onely put our whole hope, our confidence, and trust, in the death and passion of our Sauiour Iesus Christ, and leade a holie life according to his word, to the glorie of God, to whome be all honour, Dominion, and Maiestie for euer and euer. Amen.

The

The conuersion of a Gentleman long time

misled in Poperie: wherein is declared, that the au-

thoritie which the Pope of Rome doth challenge to *himselfe, ouer all Christian Bishops and* Churches, is vnlawfully vsurped.

CHAP. I.

That in controuersies of religion, the trueth must be tried by the holy Scriptures.

That by the Scriptures no Apostle, nor Bishop hath a supremacie ouer others.

IN al maner of doubts & controuersies, which may arise in our Christian Religion, the trueth thereof must be tried with the touche of Gods worde, as well in matters that concerne godly instruction, as in those thinges, which doe belong to a Christian conuersation.

And first there must be brought in nothing into the Church of God, but that which God commaundeth. Moses therefore in giuing of lawes to the Israelites, diuers and sundry times hath this saying, *Dominus locutus est*. The Lord spake these wordes. And in the dayes of Ahas, when the seruice of God was polluted, and they sacrificed their sonnes and daughters vnto diuels, by causing them to passe through the fire, the Prophet willeth them to repaire to the Law and the testimonie, if they speake not according to this worde, it is because there is no light in them. And therefore the fearce wrath of the Lord was powred vppon Nadab and Abihu, Sonnes vnto Aron the high Priest, because contrary to the lawe of God, they offered strange fire: And this was the cause that Vzzah was stroken and slaine, because contrary to Gods commaundement he would haue stayed vp the Arke of the Lord. And albeit the man had a good intention, and an honest meaning: yet the spirite of God repugneth the fact, and saith, God smote him in the place for his Fault, and there he dyed by the Arke of God. And in the Newe Testament our Sauiour doth acknowledge that the doctrine was not his, but his fathers, and speaking of the spirit, he saith, that it shall call vnto minde those things which he hath spoken: and the Apostle did deliuer nothing else vnto the Corrinthians, but that which he had receiued of the Lord Iesus. And therefore Christ in the Gospell saith, My sheepe heare my voyce, & as for a stranger they will not

Doctrine. Doctrine. Exo. 20. 1. 2. Isay. 20. Leuit. 10. 1. 2. Sam. 6. 7. Ioha. 16.

Act.16.11. heare. And this therefore moued the men of Berea to proue Paules preaching by the writings of the law, and the Prophets: & this moued Paul to denounce an accurse against those which went about to preach an other Gospell, yea if it were himself, or an Angell from heauen. And therefore Augustine hath this worthy saying: *Audi, dicit Dominus, non dicit Donatus, aut Rogatus, aut Vincentius, aut Hilarius, aut Ambrosius, aut Augustinus, sed dicit dominus.* Heare, the Lord saith it, not Donatus saith it, or Rogatus, or Vincentius, or Hilarius, or Ambrose, or Augustine, but the Lord affirmeth & aduoucheth. And the same in an other place, *Ista controuersia iudicem quærit, iudicet ergo Christus, & cui rei mors eius profecerit, ipse dicat.* This controuersie seeketh a iudge, let Christ then iudge, and let him tell what thing his death hath profited. And this did that good and most Christian Constantine in the Councell of Nice, for the appeasing of Sectes which were crept into the Church, referred the Bishoppes and the Councell to the scriptures of God. But heretikes cannot away with the word of God, as it may appeare in the Pharisees, which did greatly regarde the doctrines of men, contemning and despising the Commandements of Almightie God. In Montanus, who being delighted in the doctrine of Deuils, forbidding meates and mariage, did leaue the word, and did flée to reuelations: in madde Manicheus, who for the establishing of his errours did shroud himselfe in the harbour of his hellish inspirations: in Adimantus his disciple, infected with the poyson of his master, who did bend himselfe fully and wholy to dispraise the Scriptures of God: but most manifestly in the Papistes, which for the maintenaunce of their most vile and abhominable superstition haue called the word of God a Nose of ware, or a shipmans hose, as of late did that fleshly and carnall Cardinall Cusanus, or a blacke or an inchiegospell, as did of late time Eckius and Pighius, two principall pillers of the Popish Sinagogue or *Semen Turcicum*, a turkish seede, whereas it is the seede of the immortall and euerliuing GOD, as some time did that pestilent prelate, I meane poysoned Poole. Therfore leauing these men in their errours, let vs remember that are the Children of God, if there be any errour in doctrine to referre our selues to the written word of God.

Gal.1.2. Epist.41.

Aug.de nuptijs & concupiscentia. lib.2. cap.33.

Trip.lib.2.ca.5 Matth.15. 1.Tim.4.3.

Chrisost.de sancto & adorando spiritu. Aug.contra Adimantum. cap.3.

1.Pet.1.23.

And as in doctrine, so in like manner for the ordering of our conuersation, and for the amendement of our leude liues. And therefore by Moses, almightie God saith. Let not euery one doe that which is right in his owne eyes, but that which I commaund, you shall obserue. Yea God calleth the following of a mans owne fancie, and the seeking for o accomplish the desire of his owne heart, whoring. And whereas the

Conuersation. Deut.12.8. Num.15. 39.40.

Iewes

Iewes had a great opinion of their fathers doinges, being drawen thereto by a natural affection, God reclameth them, and by his prophet he saith. You shall not goe in the wayes of your fathers, I am the Lord your God, walke in my preceptes. And therefore Dauid would haue a yong man to rule himselfe, according to Gods worde, and this would the graundmother of Timothie, and therefore she trained him in the scriptures from his verie youth. Verily, verily the wayes of the Lord are righteous, and the iust will walke therein: but as for the vngodly which haue solde them selues vnto sinne, do break in sunder the cordes of Gods lawe, because they hate and abhorre to be reformed. And therefore hauing committed the workes of darkenes, doe enuie and mallice at nothing so much, as at the light, for *Qui male agit, odit lucem.* Hee that doth euill, hateth the light. As it may appeare in the Popes of Rome, who will not haue their doinges to be called in question, as it may appeare by that speach of Paul the second, *Pontifex sum, mihiq; licet pro arbitrio, &c.* I am Pope, I may do as I list. And therefore this is decried in their decretals *Sacrilegij esset instar, disputare de facto Papa.* It should bee accounted sacrilege for any man to reason of the Popes doing. And the rest of the popish cleargie are sicke of a disease called *Noli me tangere.* But cleane contrary is it in the Church of God, where the members do committe themselues fully and wholy to be censured by the worde of God, neither going vnto the right hande, or to the left: and whereas they are called Gods building, are gladde to bee squared by the rule of the scripture, and therefore no doubt, but peace, euen that peace which passeth all vnderstanding shall come vnto them which so walke, and mercy to the Israel which doth appertaine to God. And therefore both in thinges which doe concerne doctrine, or haue a respecte vnto a godly life, let that at al times take place, which our Sauiour Christe hath willed vs to search out the trueth of them by the Scriptures. For in the fifth Chapter of the Gospell after saint John, when he had rekuked the Iewes, because they woulde not beleeue his doctrine which he brought them frō God his father, he said vnto them, *Verbum ejus non habetis manens in vobis, quia quem misit ille, huic vos nō creditis. Scrutamini scripturas, quia vos putatis in ipsis vitā æternā habere: & illæ sunt, quæ testimonium perhibent de me.* You haue not Gods word, saith Christ, remaining in you: for you doe not beleeue him, whom the father hath sent. Search you the Scriptures, for in them you thinke to haue eternal life: & they beare witnes of me. Which wordes of our Sauiour Christ haue enforced mee the more boldly to search out by his holy scriptures, Bishop of Rome his suspect autho-

Exech 20.12.
Psal.109.
2.Tim.1.5.
Iohn.3.
Platina in vita Pauli secundi.
Distinct.40. si Papa in glossa.
Gal.6.16.
Iohn.6.

ritie, I meane his supremacie and vniuersall iurisdiction, most vniustly clymed, and vsurped by him, for these eight or nine hundred yeares, cleane contrarie to Christ his word and commaundement.

For it is forbidden by him, as the storie of the Euangelistes do shewe in the holy Scriptures. And, as it doth appeare by storyes ecclesiasticall, the Bysshoppes of Rome howe chalenged and vsed it onely sith Boniface the thirde obtayned it of the Emperour Phocas: of whom he was proclamed vniuersall Bysshoppe, to the ouerthrowe of true religion, in the Church of Christ, of vertue, godlinesse, humilitie, and obedience amonge all the clergie, of the imperiall estate, and maiestie of the noble Emperours and kinges, from whome they had their first authoritie, and not from our Sauiour Iesus Christ. The which I wil endeuour to shewe in this litle worke, and specially by the two commissions that he gaue: the one before his death and passion, the other after his resurrection, to all his Apostles, in like and equall manner, that not one of them might thereby challenge any iote of authoritie or power ouer or aboue the other, as by the commissions themselues the whole World easily may see. Now, as no subiecte can haue any higher or larger authoritie then is limited and expressed by plaine wordes in his commission, by his emperours or prince, whosoeuer it be that graunteth it, and as euery one of the commissioners, to whom it is directed, haue that authoritie which in their commission is mentioned, and no other: euen so in the commission that our Sauiour Christ gaue to his Apostles, euery one of them ought obediently to obserue their maisters commaundemente with his authoritie giuen to them, and not to breake it, and goe beyonde the boundes and limitation of it. Yea, much lesse should they dare to breake it, then any subiecte vnto the commaundement and commission giuen him by his Prince, a Prince of this worlde: whose commission, no subiect will be so bolde to breake in any one poynt, because he knoweth the daunger of it. As for the Bysshoppes of Rome how they haue broken their maister Christes commission, you shall finde by their doinges, most contrary to his two speciall commissions before mentioned: specially in taking vpon them e higher power, and greater authoritie, then any other Bysshop hath, or euer had from our Sauiour Christ: to wit, that they are and ought to be soueraigne heades and rulers, not onely ouer all other Bysshops in this worlde, but also aboue all Emperours, Kinges, and Princes. Which being cleane contrarie to their Maister Christes commaundement and commission, thereby they haue
1. Iohn 2. manifested themselues to be of those very Antichristes of whome the scriptures do make mention.

CHAP. 2.

Chapter 2.

That the first commission of Christ to his Apostles, when he sent them to preach the Gospell, did giue no authoritie to Peter aboue the rest, but like and equall vnto them all.

THe first message and commission giuen by our Sauiour Christe to his Apostles, is declared by the holy Euangelist Saint Mathew, in the 10. Chapter of his Gospell. Where he sheweth, that the twelue Apostles being called together, they had power giuen them ouer all vncleane spirites, that they might cast them out, also cure and heale all maner sicknesse, & diseases. Whereupon hauing recited the names of Christes Apostles, he saith these wordes, *Hos duodecim misit Iesus, præcipiens eis & dicens: in viam gentium ne abieritis: in ciuitates Samaritanorum ne intraueritis: sed potius ite ad oues quæ perierunt domus Israel. Euntes autem prædicate, dicentes: appropinquauit regnum cœlorum. Infirmos curate, mortuos suscitate, leprosos mundate, dæmonia eijcite: gratis accepistis, gratis date.* These twelue, his Apostles, Iesus sent forth, commanding and saying to them: You shall not goe into the way of the gentiles: you shall not enter into the cities of the Samaritans: but rather go you to the lost sheepe of the house of Israel: and as you go, preach, saying, the kingdom of heauen is at hand, heale the sicke, raise the dead, cleanse the leopers, and cast out diuels: freely you haue receiued these things of me, freely giue them. Math. 10.

In this first message and commission of Christ, giuen to his twelue Apostles, you may plainely vnderstande that he gaue equall and like authoritie vnto them all, without any preferring of any one of them before all his fellowes, he gaue the very lowest (if any were lowest) as greate and large power, as he gaue vnto the highest, no exception being made of any one, as higher in authority then they all. So that neither Peter nor any supposed successour of Peter can claime any superioritie by this ordinaunce and commission of our Sauiour Christ. And therefore if they enter into any higher authoritie, it must be another wise then by Christ, neither by that way, which Christ himself doth mention in the Gospell of Saint Iohn, where he sayth, *Ego sum ostium: qui non intrat per ostium in ouile ouium, sed ascendit aliunde, ille fur est & latro:* I am the dore: he that entreth not by the dore into the Shepe house, but climeth vp some other way, he is a theefe and a robber. Whereof it followeth, that if the Bishops of Rome haue challenged such authoritie which our Sauiour Christ hath not giuen them, but they haue obteined it otherwise Iohn. 10.

by worldly pollicies: then they deserue to be called by the names, that Christe hath appointed for them, euen theeues and robbers. Now this will easily and clearely be proued that the Bishop of rome hath had no such vniuersall authoritie from our sauiour Christ. Then what names, what titles of dignity ought we to attribute to the Bishops of Rome: which so haue abused Christes Church, sith the time of the good Bishop Gregory the first: who did vtterly withstand the decree of the Emperour Phatricius, by the which he would haue made Iohn the patriarch of Constantinople, vniuersall Bishop ouer all the Bishops of Christes Catholike Church. For he would not suffer this decree to be receiued within his prouince of Italy but vtterly reiected it: and wrote not onely to the Emperour, how greatly he did offend almighty God, in admitting this new, prophane, blasphemous name, and authoritie into the Church of Christ, empairing the authoritie which he hath giuen to the rest of his Bishops and ministers: but also to Iohn the patriarke, that he by taking and vsurping that authoritie, did shewe him self in pryde and presumption to be the very forerunner of Antichrist. Whereby it came to passe that Phatricius the Emperour was so greatly offended with this good Gregory, that, as Platina doth report, he erhorted the Lumbardes to set vpon the city of Rome: which Agilulfus the king of Lumbardy did, besieging it a whole yeare. Howbeit in the end he was faine to go away without any hurt done to the city, that was saued by the mighty prouidence of God.

Gregor. epistolarum. Lib. 4. Epist. 32. & 38.

Platina de vitis pontificum Romanorum in Gregorio primo. Volaterranus. Centuria. 6. fol. 872.

Chap. 3.

That Christ in the promise of his second commission, saying vnto Peter. *To thee will I giue the keyes of heauen*, doth giue him no supremacie, Neither by these wordes, *I haue prayed for thee Peter, that thy faith faile not.*

NOw, to returne to the commissions of Christe, because that betwixt the first, which was giuen before his passion to his Apostles, as I haue declared, and the second which he gaue them after his death and resurrection, Christ did open to them in the meane time his purpose and intent, both for giuing them further authoritie, then before he gaue them, and for instructing of them what they should doe with it: he therefore demaunded of his disciples, what men did talke of him, and whom they saide him to be. To whom when they answered: some, that Thou art Iohn Baptist, and some, Elias,

Elias, and others, Ieremias, or one of the prophets: then Iesus said unto them, *Vos autẽ quẽ me esse dicitis? Respondens Simon Petrus, dixit: Tu es Christus filius Dei viui. Respondens autem Christus dixit ei: Beatus es Simon Bar-iona, quia caro & sanguis non reuelauit tibi hoc, sed pater meus qui est in cœlis. Et ego dico tibi, tu es Petrus, & super hanc Petram ædificabo Ecclesiam meam, & portæ inferi non præualebunt aduersus eam. Et tibi dabo claues regni cœlorum: & quodcunque ligaueris super terram, erit ligatum in cœlis, & quodcunque solueris super terram, erit solutum in cœlis.* But whom, saith Christ, do you say that I am. He saw not, Peter, who dost thou say that I am? but in the plurall number, to all his Apostles, who doe you say that I am. Then Peter, as the mouth and speaker of them al said, Thou are Christ the sonne of the liuing God. To whom our sauiour Christ answered and said: blessed art thou Simon the sonne of Ionas: for flesh and bloud hath not reuealed it to thee, but my father which is in heauen. And I say to thee. *Tu es Petrus*, alluding to the name of Peter, for his perfect faith on the head corner stone, that is to say, on Christ, whereupon Peter himselfe was builded, and not Christ vpon Peter: therefore Christ said, Vpon this rocke or stone, of thy confession of me to bee the sonne of the liuing God, will I builde my Church, and the gates of hell shall not preuail against it. Christ did not say against that Peter, but against it, that is, his true Church, builded vpon ỹ faith that Peter then confessed, and not vpon Peters person. I doe beleeue there is no man so ignorant or voyde of knowledge, that will iudge our sauiour Christ would build his Church vpon so weake and fraile a foundation, as Peter was, if we regard not his profession, but his person: who shewed himself more wauering and vnstable then any other of the twelue Apostles, as one that vtterly denied his Maister Christ three times in one day: and also before that did speake such carnall and worldly wordes vnto him, that Christ was faine to answer him, Thou art an offence vnto me: and added moreouer, Get thee behinde me Sathan. Wherefore I doe leaue it to the iudgement of euerie good Christian man, whether it bee more agreeable to our faith, and safe say the Church of God, to be founded vppon Christ, or vpon Peter: vppon the sonne of the liuing God, whom Peter confessed, or vpon a man, who vtterly denied the sonne of the liuing God, saying, Non noui hominem istum, and that cum iuramento, I do not knowe this man, and bound it with an othe, as the Gospell doth testifie.

Matth. 16.

Matth. 26.

Matth. 16.

Matth. 26.

Iudius in replicatione ad responsum Hardingi. fol. 232. 236. 262.

It is certaine that Christ builded his Churche vppon that rocke or stone, which was sure and stedfast: euen vpon the faith confessed by Peter,

ter, and not vpon Peter. Was that by the iudgement of the olde fathers, as Hillarie affirmeth in his second booke *De Trinitate*, *Hæc est una fides fidei Petri, quam Petrus ore suo est confessus.* This the onely blessed rocke of faith, which Peter confessed by mouth. And *Chrysost. in Matth. Hom.* 51. *Super hanc petram in hac fide & confessione ædificabo Ecclesiam.* Vppon this rocke, vppon this faith and confession, will I builde my Church. And Saint Augustine in his 13. sermon vppon Matthew saith, *Non me ædificabo super te, sed ædificabor super me.* I will not builde my selfe of thee, but I will build thee vpon me. And this was the meaning of Christ. For after Peter had saide, *Tu es Christus filius dei vivi*, Christ said not, *Super te Petrum*, vpon thee Peter, but *super hanc petram*, vpon this rocke, or stable stone, vpon thy confession of me to be the sonne of the liuing God, I will build my Church, and the gates of hell shal not prevaile against it. He said not, against Peter, but against his Church, which he builded vpon that rocke of faith that Peter helde. For Christes wordes are, *Porta inferni non prevalebunt adversus eam*, in the feminine gender, against it: which must needes haue relation to *Ecclesiam*, His Church, and not to Peter: for then he would haue said, *Non prevalebit adversus eum.* Likewise he said immediately, *Tibi dabo claves regni cælorum.* To thee will I give the keyes of the kingdome of heauen. Now it is plain that he gaue those keies vnto his Church, and not to Peters onely person: though her saide to him, but as to his Apostle, the charge pertayning to all his Apostles, and all the ministers of his Churche, by like right, *Quodcunque ligaveris super terram, erit ligatum in cælis, & quodcunque solveris super terram, erit solutum in cælis.* Whatsoeuer thou shalt binde vppon the earth, it shall be bounde in heauen, and whatsoeuer thou shalt loose vppon the Earth, it shalbee loosed in Heauen; For otherwise those keyes of losing and binding had ben lost cleane, and the authoritie of Christes Church had bene ouerthrowen for euer, if Peter onely should haue possessed those keyes, as pertaining to himselfe alone, and not to Christes Church. For it followeth in the same Chapter, how Christ telling his Apostles that he must go to Jerusalem, and there suffer many things by the elders, scribes and princes of the priestes, and be slain, and the third day rise againe from death, Peter tooke him aside and rebuked him, saying, Let this be farre from thee, let not this happen to thee. Whereupon Christ turning him selfe to Peter, saide: *vade post me Satana, scandalum es mihi: quia non sapis ea quæ dei sunt, sed ea quæ sunt hominum:* Get thee behinde me, thou Satan, or Diuell: thou art an offence vnto me: for thou doest not sauour of the

Matth. 16.

thinges

thinges that are of God, but the thinges that are of men. So that whatsoeuer Christ said to him before the same had not concerned the authoritie of his whole Church, but onely Peters person: then all the venim of those sayinges had beene clearely quenched, and taken from Peter, when Christ called him Sathan, and bad him come behind him. But, that the right of these wordes doth belong vnto the whole Church, it is euident by the wordes of Christe that doe followe in the eighteene Chapter, spoken to the Church: *Quæcunque ligaueritis in terra erunt ligata in cælo: Et quæcunque solueritis in terra, erunt solata in cælo.* What so euer ye binde in earth, shall be bound in heauen: and whatsoeuer ye loose in earth, shall be loosed in heauen. Yea, to reserue the substance of Christes wordes touching that authoritie of binding and losing neuertheless to Peter, Christ sayd not, *Tibi dabo claues regni cælorum*, I doe giue the keyes of the kingdome of heauen to thee, but *tibi dabo*, I will giue to thee the keyes of the kingdome of heauen, to loose and to binde. So that Christes wordes were spoken of the time to come, not of the time present: to be giuen afterward, not as giuen presently. Whereof it doeth followe, that none of the Apostles had authoritie of binding and losing, of retayning and remitting the sinnes of all estates of men, through all Nations: vntill our Sauiour Christ had suffered his death, and had washed away our sinnes with his blood, and had conquered death by rising from death. At the which time they receiued the holy Ghost, as it shall appeare in the second commission, and how that performed, which was promised, when Christ sayde, I will giue thee the keyes of the kingdome of heauen. But in the meane season, before that was performed: Christ perceiuing by his diuine prescience and foreknowledge, that Peter should denie him thrise in one day, he sayde vnto him: *Simon, Ecce Satanas expetiuit vos vt cribraret sicut triticum: ego autem rogaui pro te, vt non deficiat fides tua & tu aliquando conuersus confirma fratres tuos. Ipse verò dixit ei, Domine tecum paratus sum in carcerem & in mortem ire. At ille dixit, dico tibi Petre, non cantabit hodie Gallus, donec ter abneges nosse me.* Simon, sayth the Lord to Peter: Behold Sathan hath desired you, to sift you like wheate: but I haue praied for thee, that thy fayth fayle not: therefore when thou at length art conuerted, confirme and stablish thy brethren. Then Peter sayde vnto him, Lord I am ready to goe with thee into prison and vnto death. But Christ sayde, Peter, I tell thee, the cocke shall not crowe this day, vntill thou hast thrice denied that thou knowest me. Which wordes of Christ were fulfilled the same night, as soone as he was brought before the high

Matth. 18.

Matth. 16.

Iohn. 20.

Luke. 22.

priest. For Peter being amongst them that stoode by the fire, when hee was reported of by a mayde, that he was one of those which were with Christ: he answered, I doe not knowe him. Then againe hee was tolde by another man, who stoode by the maide, that he was of them: he answered, I doe not knowe him. Anone after, the third time, when another man sayd, verily this man was with him, for he is also a Galilean: then Peter cursed and did sweare, as S. Matthewe doth witnes, that he knewe not Christ. And immediatly the Cocke did crowe. And Christ looked backe vpon Peter, and Peter went forth, and did weepe bitterly. This I haue recited so much the more at large: because there be some, who would proue authoritie giuen to Peter by the former woords of Christ: which if they be well considered, are but a manifestation partly of Christs Godhead in that he did foreknowe Peter would denie him, partely of his mercie shewed graciously to Peter, whose fayth he did establish with his praier, that hee should not dispaire, as Iudas Scariot did, who after he had solde Christ, went and hanged himselfe. So, vpon this verie Sentence of Christ, *Ego rogaui pro te Petre, vt non deficiat fides tua*: Saint Chrisostome doth say, that Christe the more sharpely to reproue Peters pride, (who did presume more of him selfe, then any other of the Apostles) doth signifie before vnto him, that his fall shall be worse then the fall of the rest, and therefore needeth greater helpe to rayse him vppe againe. Wherefore that he might see and feele his owne weakenes: Christ suffered him to fall, and told him of it before it happened: yet hee preserued him withall, through his great care and fauour, that he should not fall from him, though hee did denie him: wherewith he comforted him in saying, I haue prayed for thee Peter, that thy fayth fayle not. Now as Saint Chrisostome doth shewe, that Christ did thus manifest his Diuine knowledge and fauour vnto Peter, by foreshewing him his fall, and promising that he would rayse him: so likewise holy Beda writing on the same woordes, sayth, that he who onely knoweth what is in man, both as GOD, did foretell in what sorte, at what time, how often Peter should denie him: and as mercifull, did promise him the helpe of his defence, least that any of the faythfull either vnadvisedly should presume of his owne standing, or more vnadvisedly should dispaire for his owne falling.

Matth. 26.

Chrisostomus in Mat. Cap. 26. Hom. 83.

Beda in Euangelium Lucæ cap. 22. lib. 9.

Wherefore to passe ouer other things that might be sayde, hereby it is manifest that the woordes of Christ spoken to Peter of his praier for him, haue no force at all to proue any preeminence or superioritie in Peter: but they are rather of greate force against him, and those that chalenge to be his successors, sith they doe shewe a notable fall of Peter,

ter, by occasion that hee had too great a confidence in himselfe, as it is euident by Christes words.

Chap. 4.

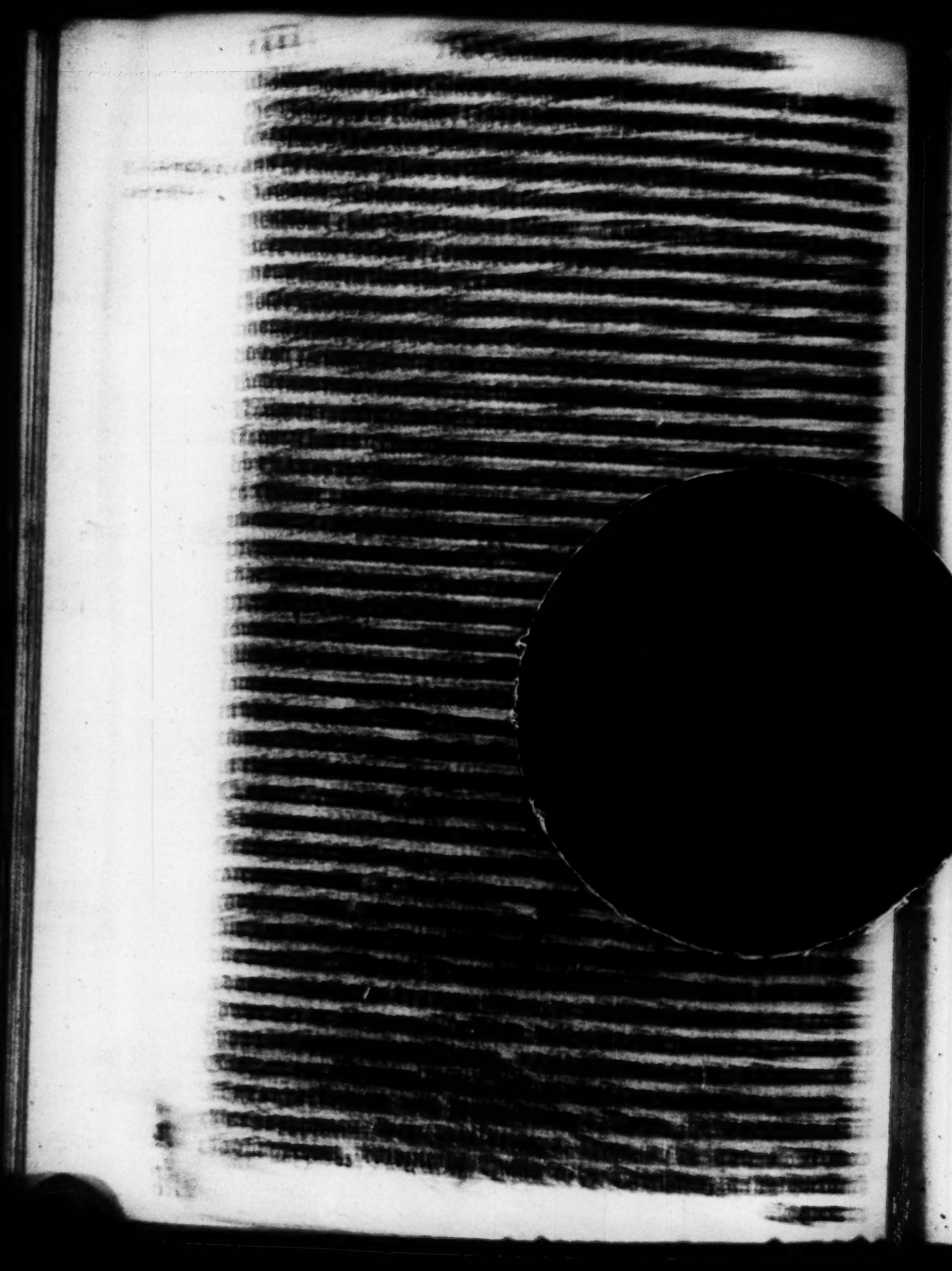
That the second commission which Christ gaue out to his Apostles, was giuen in like sort as the first, not with any greater authoritie to Peter, then to any of the rest.

THe seconde commission which our Sauiour gaue to all his Apostles, was giuen to them after that he had suffered death vppon the crosse for all mankinde, and hauing reuenged them with his precious bloude, was raised vp againe from death vnto life. This commission is declared by the Euangelist saint Marke in these wordes: *Nouissime autem recumbentibus illis vndecim apparuit, & exprobrauit incredulitatem illorum & duritiem cordis, quia his qui viderant eum resurrexisse non crediderunt. Et dixit eis: euntes in mundum vniuersum predicate euangelium omni creature: qui crediderit & baptizatus fuerit, saluus erit: qui vero non crediderit, condemnabitur.* Last of all he appeared to the eleuen Apostles sitting at the table: and rebuked them for their vnbeleefe and hardnes of their heartes, because they did not beleeue them which had seene him, being risen from death. And he sayd vnto them: Go you into all the World and preach the gospell to euery creature: Hee that shall beleeue and be baptised, shall be saued: But who so will not beleeue, shall be damned: vnto which commission he addes further promises, what signes should followe them who beleeued: to wit, that in his name they should cast out diuels, they should speake new languages, they should take away serpentes, yea, if they did drinke poyson, it should not hurt them, they should lay their handes vppon diseased persons, and they should recouer. The meaning and manner of this commission that Christe did giue them, is declared further by the Euangelist saint Iohn, in that he doth say: *Cum ergo sero esset die illo, vna sabbatorum, & fores essent clause, vbi erant discipuli congregati propter metum Iudeorum: venit Iesus & stetit in medio, & dixit eis, pax vobis. Et cum hoc dixisset, ostendit eis manus & latus. Gauisi sunt ergo discipuli viso domino. Dixit ergo eis iterum, pax vobis: sicut misit me pater, & ego mitto vos.* Iohn. 20.

Hæc cùm dixisset, insufflauit, & dixit eis: Accipite spiritum sanctum: quorum remiseritis peccata remittuntur eis; & quorum retinueritis peccata, retenta sunt. The same day then at night, which was the first daye of the weeke, and when the dores were shut, where the disciples were assembled for feare of the Iewes, Iesus came and stoode in the middest of them, and sayd vnto them, peace be vnto you. And when he had sayd that, hee shewed vnto them his hands and his side, then were the Disciples glad, when they had seene the Lord. Then sayd Iesus againe vnto them, peace be vnto you: as my father sent me, so I also send you. And when he had sayde this, hee breathed vpon them, and sayde vnto them: receiue you the holy ghost. Whosoeuers sinnes you shall forgiue, they are forgiuen them, and whosoeuers ye reteine, they are reteyned. By this later commission our Sauiour Christ gaue to all his Apostles like power and equall authoritie, to go through the whole world, and to preach the Gospell of Saluation to all creatures, of whome hee sayd in generall, He that shall beleeue and be baptised, shall be saued: hee that will not beleeue shall be damned. Hee gaue them equall authoritie and power to remit and reteine the sinnes of al, both Iewes and Gentiles: which by their first commission they could not, because they had not authoritie to preach vnto any, but to the lost sheepe of the house of Israel. I say, this authoritie now giuen the Apostles, was giuen in equall and like manner to them all: and not to one more then to all the rest. Wherefore vnlesse that Satan had mightely puffed vp the Bishops of Rome, naming them selues Peters successours, whom Christ once called Satan, and I knowe not in what they be his successours, vnlesse it bee in that: it might seeme strange that any man, pretending the name and faith of a Christian, should so farre abuse Christes word and commission, as to claime such authority, so farre greater then his word and commission doth extend vnto. But it is a true saying, who is so blind as he that will not see? Verily if the Papistes would reade and see with an humble spirit, and obedient heart to the Almightie God, that which is written in his worde; as I beseech the Lorde they may: then out of doubt they should finde that Peter had no greater or larger authoritie then other the Apostles had. Neither did he euer chalenge such authoritie aboue other the Apostles, as the Bishoppes of Rome haue done aboue all other Bishoppes, vnder the false pretence, that they are Peters successours, because forsooth they are Bishoppes of Rome, and therein (as they say) doe succeede Saint Peter.

That Peter was neuer at Rome, as farre as may bee gathered by the scriptures, therefore the Popes supremacie may not bee laide on that foundation.

ET T. to touch this by the way, for asmuch as they make so much a do about it, by the scriptures they can not proue that Peter was euer at Rome: much lesse that he was Bishop of Rome. But this we can proue, that he was at Jerusalem, and in many other places, gouerning and instructing the congregation of Christe. Yea about three yeares after saint Paules conuersion we reade that he went to Jerusalem to see Peter, Galat. 1.
and hauing bene in Iudea countries after other fourteene yeares he went vp to Jerusalem againe, and taken with him. Peter afterwards came to Antioche, where saint Paul also mette with him, as his words do witnes to the Galatians. *Cum autem venisset Petrus Antiochiam,* Galat. 2.
in faciem ei restiti, quia reprehensibilis erat. Prius enim quam venirent quidam a Iacobo, cum gentibus edebat, quum autem venissent, subtrahebat, & segregabat se, timens eos qui ex circumcisione erant. Et cæteri Iudæi simulationi eius consentiebant, ita vt & Barnabas duceretur ab eis in illam simulationem. Sed cum vidissem quod non recte ambularent ad veritatem euangelij, dixi Cephæ coram omnibus: Si tu cum Iudæus sis, gentiliter vivis, & non Iudaice, quomodo gentes cogis Iudaizare? Therefore when Peter did come to Antioche, saith saint Paule, I withstood him to his face, because hee was to be reproued. For before that some came from Iames, he did eate with the gentiles: when they were come, he did withdraw himselfe, &c. But when I sawe that they went not the right way to the truth of the Gospel, I sayd to Cephas (that is Peter) before them all: If thou being a Iewe, liuest as a gentile, and not like a Iewe: why doest thou cause the gentiles to liue after the maner of Iewes? Here this reproue of Paul (for that is worth the noting) and Peter not onely heare and suffer saint Paules words, but openly in the sight of them all, not shunning the Popish supremacie, neither did saint Paul make more account of Peter, then of other the apostles, reproouing him, because hee had brought the Iewes and Barnabas into the dissimulation. And here to passe ouer the frailtie of Peter in this his great offence, if so be it were, because the Bishops of Rome vaunt themselues a succession from him, that if there ought to haue bene such a succession as they imagine of Peter, rather then of other the Apostles, the Bishops of Antioche then by like-



Chapter whereof, sending greetings and salutations from his friends that were then at Rome with him, he saith to the Colossians. *Salutat vos Aristarchus, & Marchus consobrinus Barnabæ, & Iesus, qui dicitur iustus. Hi soli sunt adiutores mei in regno Dei, qui mihi fuere solatio. Salutat vos Epaphras, qui ex vobis est seruus Christi. Salutat vos Lucas medicus charissimus, & Demas.* Aristarchus doth salute you, & Marcus, Barnabas sisters sonne and Iesus which is called Iustus. These only are my workefellowes to the kingdome of God, which haue bene a comfort to me. Epaphras doth salute you, which is one of you, the seruant of Christ. Luke the beloued physician, and Demas doe salute you also. Now if Peter had bene at Rome in the time of Nero with Paul: was not hee worthie to haue bene named in these salutations, as well as Aristarchus, Marcus, Iesus, Epaphras, Luke, and Demas? would not hee haue bene a fellowhelper to Paul: which saint Paul saith none were, but onely those three, whome he nameth to them, and Peter is none of them. Yes doubtlesse. Whereby it appeareth, he was not then at Rome. Againe hee writeth afterward from Rome vnto Timothie. *Festina ad me venire cito. Demas enim me reliquit, diligens hoc seculum, & abijt Thessalonicam: Crescens in Galatiam: Titus in Dalmatiam. Lucas est mecum solus. Marcum assume & adhuc secum: est enim vtilis mihi in ministerio. Tichicum autem misi Ephesum.* Haste thee to come to me quickly. For Demas hath forsaken mee, embracing this present world, and is gone to Thessalonica: Crescens into Galatia: Titus to Dalmatia. Luke is onely with mee. Take Marke and bring him with thee: for hee is profitable to me in the ministery. Tichichus I haue sent to Ephesus, &c. Now if Peter had bene at Rome with Paule, when hee wrote this Epistle to Timothie: then hee would not haue written, that there was none with him but Luke onely, and therefore required Timothy to bring Marke with him, then would he not haue added that which there doth follow, that at his first answering no man did assist him, but all did forsake him: which I thinke the Papistes will not say ẏ Peter would haue done, if he at that time had bene at Rome with Paul, which that he was not at any time: it may be farther coniectured by that which is written in the second to the Galathians: how Iames Peter and John made an agreement, with Paul and Barnabas that they shoulde preach vnto the Gentiles, as Iames, Peter and John vnto the circumcised, which are the Iewes. And vppon this agreement they did pledge their faith, and gaue their right hande of fellowshippe one to the other. Whereby it may be gathered, that Peter did mother frequent those places where the

Colloss. 4.

2. Tim. 4.

Galat. 2.

1. Peter. 1.

Euseb. lib. 4. cap. 14.

Chapter

Chapter whereof, sending greetings and salutations from his friends that were then at Rome with him, he saith to the Colossians. *Salutat* Colloss. 4.
vos Aristarchus & Marcus consobrinus Barnabæ, & Iesus, qui dicitur iustus. His soli sunt adiutores mei in regno Dei, qui mihi fuere solatio. Salutat vos Epaphras, qui ex vobis est seruus Christi. Salutat vos Lucas medicus charissimus, & Demas. Aristarchus doth salute you, & Marcus, Barnabas sisters sonne and Iesus which is called Iustus. These only are my worke fellowes to the kingdome of God, which haue bene a comfort to me. Epaphras doth salute you, which is one of you, the seruant of Christ. Luke the beloued physician, and Demas doe salute you also. Now if Peter had bene at Rome in the time of Nero with Paul: was not hee worthie to haue bene named in these salutations, as well as Aristarchus, Marcus, Iesus, Epaphras, Luke, and Demas? would not hee haue bene a fellowhelper to Paul: which saint Paul saith none were, but only those three, whome he nameth to them, and Peter is none of them. Yes doubtlesse, whereby it appeareth, he was not then at Rome. Againe hee writeth afterward from Rome vnto Timothie. *Festina ad me venire cito. Demas enim me reliquit, diligens hoc seculum, & abiit Thessalonicam: Crescens in Galatiam: Titus in Dalmatiam. Lucas est mecum solus. Marcum assume & adduc tecum: est enim vtilis mihi in ministerio. Tychicum autem misi Ephesum.* 2. Tim. 4.
Haste thee to come to me quickly, for Demas hath forsaken mee, embracing this present world, and is gone to Thessalonica: Crescens into Galatia: Titus to Dalmatia. Luke is only with mee. Take Marke and bring him with thee: for hee is profitable to me in the ministery. Tichicus I haue sent to Ephesus, &c. Now if Peter had bene at Rome with Paule, when hee wrote this Epistle to Timothie: then hee would not haue written, that there was none with him but Luke onely, and therefore required Timothy to bring Marke with him, then would he not haue added that which there doth follow, that at his first answering no man did assist him, but all did forsake him: which I thinke the Papistes will not say y Peter would haue done, if he at that time had bene at Rome with Paul, whereby that he was not at any time: it may be further confirmed by that which is written in the second to the Galathians, how James, Peter and John made Galat. 2.
an agreement, with Paul and Barnabas that they should preach vnto the Gentiles, as James, Peter and John vnto the circumcised, which are the Iewes. And vpon this agreement they did pledge their faith, and gaue their right hands of fellowship one to the other. Whereby it may be gathered, that Peter had neuer formerly those places where 1. Peter. 1.

ishood should haue claimed the right of Peters successors, rather then the Bishopps of Rome: sith it doth not appeare in any place of the holy scriptures, that euer Peter was at Rome: but at Antioche it appeareth, and in diuerse places of Asia, and other the East partes of the World. Howbeit, I denie not, but that some Histories and Chronicles do make mention, that Peter was at Rome. Which I will not say, that they were made to say so, corrupted by popish setters forth of them: I can not affirme it: but this I can affirme and will boldly say, that al, which those Histories and Chronicles doe write of Peters being at Rome, is not agreeable with the woord of God, and therefore is not of vs to be credited, seeing that it is contrarie to the woorde of truethe. And herein all wise men may consider, that seeing Pauls iourney from Jerusalem to Rome is most plainly set forth in the Scriptures, from place to place, from Iland to Iland, from roademe, to roademe, and what he did either by Land or by Seamen more: Peter had trauelled from Antioche to Rome, and that his iourney had bene of so great weight to our saluation, as the Papistes haue pretended, by grounding thereupon the Supremacie and authoritie of the Bishopps of Rome, it is to bee thought that Peters iourney should haue bene written and set forth most expressely. Yea, of all reason it should haue bene described more then the iourneis of famous Emperours: then Xerxes iourney into Greece, with three hundreth thousand men: then Alexander the greate his iourney to conquere the whole world: then Iulius Cesars iourneyes in his conquest of Asia, France, Spaine, England, and many other nations. But if the Papistes tales bee true: before Saint Peter dyed in the Citie, about the yeare, and neuer trauelled by Sea, nor by Land, Certainely, this is euident, that the foundation of the Romish Supremacie is too weake to beare such weight as they would haue it: seeing that it hath no ground in all the Scriptures, but onely in mans corrupt pennes, for worldly gaine sake. As in deede it is most vngodly grounded, and aduanced by Abbertus, Platina, Eckius, Hosius, and such other Romish Sophisters, and Popish Shauelings: who doe exalt the Bishop of Rome to the celestiall Hierarchies: and make a doubt whether he be a meere man or no: whether he haue not as great power as our Sauiour Christ had: with other such matters grounded vpon his supremacie most blasphemous to the dishonour of God, and our Sauiour Jesus Christ, in whose woord it hath no ground. For (to goe forward with Peters being at Rome) the foundation of this Supremacie Saint Paul being at Rome in the time of Nero the Emperour, did write his Epistle to the Philippians, in the fourth

Euseb. lib. 3. cap. 14.

Chapter

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Colloss. 4.

2. Tim. 4.

Galat. 2.

1. Pet. 1.

the

the Iewes were most dispersed, as Pontus, Galatia, Cappadocia, Asia, Bithynia, to the which he writeth also his first Epistle, then the landes of Greece, and Italy, with the citie of Rome, replenished with the Gentiles, and hauing fewer Iewes amongest them. All which things laid together, it will appeare to be verie likely, that Peter was neuer at Rome, neither before the time of Nero, nor in Neroes time with Paul. Which ouerthrowe the foundation of the Romish Bishops supremacie vppon Peters being at Rome, to be a verie weake and fickle foundation: as all the other groundes of his supremacie are, with the rest of his religion.

Chap. 6.

That although Peter had bene at Rome, yet could he not be the foundation of the Church, which honour is proper vnto Christ onely. By the way, Against the sacrifice of the Masse, and the Popish transubstantiation.

BVT whether that saint Peter were at Rome or no, it makes no great matter. It is sufficient, that it can not be proued by the Scriptures. But if it were graunted vnto the papists: it maketh nothing for the Popes supremacie.

1. Cor. 3. For saint Paule saith, *Fundamentum aliud nemo potest ponere præter id quod positum est, quod est Christus Iesus.* No man can lay any other foundation then that which is laide, which is Christ Iesus. And saint Peter himselfe saith in the seconde Chapter of his first

1. Cor. 2. Epistle, *Deponentes igitur omnem malitiam, & omnem dolum, & simulationes, & inuidias, & omnes detractiones, sicut modò geniti infantes lac concupiscite, vt per id crescatis in salutem: si tamen gustastis quoniam dulcis est dominus. Ad quem accedentes lapidem viuum, ab hominibus quidem reprobatum, sed apud Deum electum & honorificatum: & ipsi, tanquam lapides viui superædificamini domus spiritualis, sacerdotium sanctum, offerre hostias spirituales acceptabiles deo per Iesum Christum.* Laying away therefore all malice, and all guile, and dissemblings, and enuies, and all backbitings, as newe borne babes desire the sincere milke of Gods worde, that thereby you may growe vnto saluation: if so be that you haue tasted that the Lord is sweet. Vnto whome comming, as to a liuing stone, disallowed of men, but chosen of God, and precious, vppon him be ye builded, as liuing stones, a spirituall house, an holy priesthoode, to offer vp spirituall

small sacrifices, acceptable vnto God through Iesus Christ.

Out of the which woords of saint Paule and saint Peter, we haue to learne two notable things: one, that Christ our Sauiour is the foundation, and the liuing stone, which the builders refused, but GOD accepted it: and honoured it the other, that the faithfull must be laide on this foundation, and as liuing stones, bee builded vppon that head and principall corner stone euen Iesus Christ, which the more effectually to declare vnto vs, saint Peter telleth all the faithfull, that they, who are so builded, are made a spirituall house, and a holy priesthoode, to offer spirituall sacrifices, acceptable to God through Iesus Christe: spirituall sacrifices, and not carnall, or transubstantiated sacrifices, as the Bishop of Rome, and his prelates doe falsely faine themselues to doe. For (to goe a little from my chiefe purpose to sift this horrible heresie of Popery) I could neuer finde in all the holy Scriptures, or any Writinge of the primitiue Church, that euer this kinde of transubstantiated Sacrifice was ment or spoken of by Christ: but that his Church did alwayes receaue and allowe the Sacrament of Christes body and blood, in such spirituall manner, as Saint Paule declareth in the first Epistle to the Corinthians, the eleuenth Chapter. No: in all the Heresies that troubled the primitiue Church, which were ouerthrowen by the fower first generall councels, there is not one woorde or question moued of it: but it was continually vsed as the mysterie and sacrament of Christes body and blood. In which sort it continued in the best parts of Christendome, in the best times, still: vntill at the length the Bishop of Rome, called a Councell at Laterane within his owne prouince of Italie, in the which this decree was made, *Christi corpus & sanguis, in sacramẽto altaris, sub speciebus panis & vini veraciter continentur: transubstantiatis, pane in Corpus, & vino in sanguinem, potestate diuina.* These are the woordes of the first Canon of the Councell holden at Rome, in Laterane vnder Pope Innocent the third, and called the great Lateran councell, kept the yere of our Lord. 1215. Of the which Canon the woords do sound in English, That the body and bloud of Christ are verily contained in the Sacrament of the altar vnder the formes of Bread and Wine: the bread beeing transubstantiated, that is to say, the substance of it turned into his bodie, and the wine into his bloud, by the power of God. This notable deuise of Transubstantiation could not bee found out for the space of twelue hundred and fourteene yeres after Christ: his Apostles Euangelistes, Disciples, Doctours, generall councels, knewe it not. They thought the woordes of the Sacrament to bee spiritually meant, and to

1. Cor. 11.

Con. Laterano domini. 1215.

be spoken by way of a figure: as saint Augustine, to cite one for many, doth say expressly, that in these words, *Nisi manducaueritis carnem filij hominis, & sanguinem eius biberitis, non habebitis vitam in vobis, Figura est, precipiens passioni Domini esse communicandum, & suauiter atque vtiliter recondendum in memoria quòd pro nobis caro eius crucifixa & vulnerata sit.* Whereas Christ doth say, Vnlesse you eate the flesh of the sonne of man, and drinke his bloud, you shall haue no life in you: this is a figure, saith Saint Augustine, or a maner of speech commanding vs to be partakers of the passion of Christ, and comfortably to lay vp in our mindes, that his flesh was crucified & wounded for our sakes. Moreouer, speaking farther vpon the same words, on the sixth Chapter of Saint Johns Gospell: he sheweth what it is to eate Christes flesh and drinke his bloud. *Quid est ergo manducare illam escam, & illam bibere potum? in Christo manere, & illum manentem in se habere.* This is therefore to eate that meate, and drinke that drinke: to dwell in Christ, and to haue Christ dwelling in him. *Ac per hoc, qui non manet in Christo, & in quo non manet Christus: procul dubio nec manducat spiritualiter carnem eius, nec bibit eius sanguinem, licet carnaliter & visibiliter premat dentibus sacramentum corporis & sanguinis Christi: sed magis reatum rei sacramentum ad iudicium sibi manducat & bibit, qui immundus præsumpsit accedere ad Christi sacramenta, quæ aliquis non dignè sumpsit, nisi qui mundus est.* And therfore sayth Augustine, hee that doeth not dwell in Christ, and in whom Christ doeth not dwell: doubtles he neither eateth spiritually the flesh of Christ, nor drinketh his bloud, although he do carnally and visibly presse with his teeth the sacrament of Christes bodie and bloud: but rather hee doth eate and drinke the sacrament of so worthy a thing to his iudgement and condemnation, because he doth presume, being vncleane, to come to Christes sacraments, which no man can worthely receiue, but he onely, that is pure and cleane. By Christes words therfore, being well weighed, as it may appeare in Saint Augustines words vpon them, it may wel be gathered, that Christ did not meane any transubstantiation, or changing the substance of the sacramentall bread into his naturall body, and of the Sacramentall Wine into his naturall bloud: but a mistical and spirituall food to the soule, whereof the wicked are not partakers, who are yet partakers of the sacramentall bread and wine, which doe signifie the body and bloud of Christ. For our Sauiour doth say, that Whosoeuer doth eate his flesh, and drinke his bloud: hath euerlasting life. Wherefore it cannot be, that the sacramentall Bread and Wine

Augustine de doctrina Christiana. lib. 3. cap. 16.

August in Iohan. tract. 26.

Iohn. 6.

shoulde

should bee the very naturall bodie and bloud of Christ: for as much as the wicked, who shall not liue for euer, are partakers of them, I meane of the bread and wine in the sacrament, as well as the godly. For as Paule doeth write to the Corinthians, Brethren I would not haue you ignorant, how all our forefathers were vnder the cloude, and all passed through the Sea, and were baptised vnto Moses in the cloude and in the sea: *Et omnes eandem escam spiritualem manducauerunt, & omnes eundem potum spiritualem biberunt: bibebant autem de spirituali consequente eos Petra: Petra autem erat Christus.* And they did all eate the same spirituall meate, and they did all drinke the same spirituall drinke: For they did drinke of the spirituall rocke that followed them: and that rocke was Christ. Wherein we see, first, that the wicked among the Iewes, with whome GOD was not pleased, did enioye the same sacraments of Christ, the cloude, the sea, the meate, the drinke, which the godly did: yet did they not enioy the same life by Christ, which the godly did: for it followeth in saint Paul, that God was not pleased with many of them, Which words are meant of the wicked. Secondly, we see that the vngodly amongest the Iewes did eate the same meate, and drinke the same drinke, that the godly amongest the Corinthians did, to whome Saint Paule doeth write: yea that Paul himselfe, and the Apostles did. Now the Iewes did it, *In spe futuri Christi*, In the hope of Christ to come, for their redemption and deliuerance from their sinnes, and from death: whereof it ensueth, that our eating and drinking, *in certa fiducia præteriti Christi*, in true beliefe that Christ is come, and hath redeemed vs, and shed his bloud for vs: must be the partaking of a meate spirituall, and a spirituall drinke, no lesse then that which Paule saith, that their fathers did eate and drinke. For he saith plainely, They did eate the same meate, and drunke the same drinke, that flowed out of the rocke, and the rocke is Christ, For, as the Iewes did it in a figure of Christ, by faith, in whome to come they were saued, as Christ doth say of Abraham, Abraham desired to see my day, he sawe it & reioyced: so are we taught to doe it, in remembrance of Christ by faith, in whom being come, we are saued, whereupon our sauiour said to his disciples, Doe this in remembrance of me. Which Paul declareth farther in his first to the Corinthians, the eleuenth Chapter, where, after that he had declared the maner of the Lords supper, he maketh to both the parts of it, *hoc facite in meam recordationem. Quotiescunque enim manducabitis panem hunc, & calicem bibetis: mortem domini annunciabitis, donec veniat.* Do this in remembrance of me, saith Christ. For as often (saith

1. Cor. 10.

Iohn. 8.

Luke. 22.

1. Cor. 11.

Paule, expounding the woꝛds of Chꝛiſt) as yee ſhall eate this bread and drinke of this cup: ye ſhall ſhewe the death of the Lord vntill he come. So then, if theſe things bee well conſidered, which I haue briefly touched out of ỹ woꝛds of Chꝛiſt, declared by his holy euangeliſts and Apoſtles: the godly I truſt, ſhall eaſily perceiue, that Pope Innocent the third could by no authoꝛitie of ſcꝛiptures pꝛoue any tranſubſtãtiation in the ſacrament: although it were confirmed by neuer ſo great a councell of men, aſſembled at Rome, hauing in it, as they ſay, Archbiſhops 70. Biſhops 400. Abbats 12. Pꝛiors cõuentuall 800. beſides the Dꝛatoꝛs and Ambaſſadoꝛs of Greece, of the Romaine Empire, of the kings of Ieruſalem, France, Spaine, England, Cypꝛus, and other kingdomes. Many: but all to little, to take vpon them to alter and change the ordinance and inſtitution which our Sauiour Chꝛiſt had with his owne woꝛds eſtabliſhed, and ſet in his Church, foꝛ the ſpace of about twelue hundꝛed yeres together, befoꝛe the contrary was decꝛéed, though ſome did dꝛeame of it. But Pope Innocent was ſure to enact there what hee would, foꝛ that hee had about the number of twelue hundꝛed ſhauen Cꝛownes in his Counſell with him: ſo that neither Pꝛinces noꝛ Dꝛatoꝛs of Pꝛinces might hinder his pꝛetenſes. The leſſe it is to be mꝛuelled at, that the Biſhop of Rome would take vpon him ſo mꝛoudly to be aboue all other Biſhoppes, yea the Empeꝛours themſelues, and Kings of this woꝛld: ſeeing that hee toke vpon him to do moꝛe then euer Chꝛiſt did, that is, to make Chꝛiſt our cꝛeatoꝛ and ꝛedéemer of a péece of bꝛead, whenſoeuer hee liſt, and to make that euery one of his Pꝛieſtes and Chappleins might do the ſame alſo: as them ſelues haue a ſaying, *Sacerdos eſt creator creatoris ſui*, The pꝛieſt doth make his maker. And all by the authoꝛitie of this Lateran Councell, not by Chꝛiſts ſcꝛiptures. And all foꝛ the aduancing of his woꝛldly glooꝛy, and extolling of his clergie thꝛoughout all Chꝛiſtian kingdomes, which after came to paſſe, to the taking away of the goods and liues of a gꝛeat number of good true Chꝛiſtians: who would not beléeue ſuch a newe deuiſed faith of the ſacrament of Chꝛiſt, ſet foꝛth ſo lately, ſo fondly, ſo vngodly, neuer befoꝛe allowed as any point of our chꝛiſtian faith, foꝛ the ſpace of ſo many hundꝛed yeres after Chꝛiſt, as I haue ſhewed. Foꝛ in the foꝛmer ages the godly had bene taught, that Chꝛiſt accoꝛding to the pꝛeſence of his naturall body was aſcended into heauen: but by the benefites of his ſpiꝛite, and by the fꝛuite of his paſſion, hee is alwayes pꝛeſent with them who doe beléeue in him. Wheꝛeof he gaue them a moſt liuely monument, and pledge, in the bleſſed ſacrament of his body & blood: a monument foꝛ vs to ꝛemember his

death,

death, and a pledge to vs of euerlasting life without transubstantiation of the breade and wine, or any alteration thereof at all, otherwise then of common bread and wine, to make it by the wordes of Christ the sacramentall bread and wine, the signes of Christes body and bloud, bee being by those creatures of bread and wine represented to vs, that wee may thereby with the mouth of our faith (that I may so speake) receiue spiritually the very selfe same Christ, God and Man, that was borne of the Virgin Mary, suffered death for our sinnes, ascended into heauen, and sitteth on the right hand of GOD the Father Almightie, whence shall he come at the last day, to iudge the quicke and the dead. And this most heauenly maner of the spirituall receiuing of Christ, is more agreeable to our Christian religion, then is the Romish dreame of transubstantiation, which doth as much abhorre from Religion, as it doth from reason. And therefore not to bee suffered in the Church of Christ: but vtterly to be rooted out, for the manifold absurdities, and grosse errors, that spring of it. Thus much by ỹ way against ỹ Popish Heresy of Transubstantiation: whereof, though not so greatly pertey-ning to the matter, that I haue in hand, yet I thought good to say somwhat; because I doe knowe that the Pope of Rome hath left this error behind him, in the heartes of many simple men, whom God of his mercie lighten, that they may feele the knowledge and comfort of the truth.

Chap. 7.

That Christes wordes to Peter after the seconde commission, when he said thrise vnto him, *Feede my sheepe*, proue not any supremacie of him aboue his brethren.

TO returne therefore to my purpose, to the supremacie of the Pope, which I haue shewed already how little ground it hath, either on Christes commissions, or on Peters being at Rome, or on the foundation of the Church, which is Christ Iesus: I come to that which the Papistes haue so much in their mouthes, that Christ when hee appeared last to his Apostles, did aske of Peter thrise, whether he did loue him more, then the other Apostles did. *Dixit Simoni Petro Iesus: Simon Iohannis* Iohn. 21.
diligis me plus his? Ait ille, etiam domine tu scis quia amo te, dixit ei, pasce agnos meos. Iesus said to Simon peter, Simon the sonne of Io-

na, doest thou loue me more then these? (meaning the rest of his disciples there present.) Peter aunswered and said, Lord thou knowest that I do loue thee. Christe saide vnto him, feede my lambes. He saide to him againe the seconde time: Simon the sonne of Iona louest thou me? Peter aunswered, yea Lord, thou knowest I loue thee. Christe saide vnto him, feede my sheepe. And when hee asked him the thirde time the same question: Peter being sory he asked him so often, and therfore answering him, Lorde thou knowest al things, thou knowest that I loue thee: Iesus said vnto him, feede my sheepe. Vppon the which words so often repeated, the Bishops of Rome faine would ground their authoritie, that they haue the vniuersall cure and charge of all Christes flocke: so much the more because Christ demaunded of Peter, whether he loued him more then the other did. But they must be giuen to vnderstand, that Christe did aske Peter that question, in respecte that hee had iust cause to loue him more then al the other: because he had sinned more grieuously against Christ, in denying him thrise, and he had forgiuen him. Now reason doth require, that he should loue more, to whom more is forgiuen: as our sauiour doth teache. And vpon this place Saint Cyril doth note, who doth adde also, touching the three demaundes made by Christ to Peter, whether he loued him: that as he had openly denied three times that he did know Christ: so he must openly confesse three times, that he did loue Christ: to the intent, that hee might recouer the honour of his Apostleship, which he had forsaken as it were, by denying him. *Quia cum aliis apostolatus nomine Petrus ab ipso Christo decoratus, ter in tempore passionis negauit: iure nunc ab eo terna dilectionis confessio petitur vt terna negatio equali dilectionis numero compensetur.* Because that Peter being aduanced with others by Christ too the Apostleshippe, did thrise denie him at the time of his passion: therefore he is iustly now required to confesse thrise that he doth loue him, that his three denials may be recompensed with equall number of loue. *Ita quod verbis eommissum fuit, verbis curatur.* So the offence committed by wordes, is cured by wordes. Which iudgement of Saint Cyril is in the same maner confirmed by saint Augustine. So that this saying of Christ to Peter did not giue any further, or greater authority to him, then the rest of the Apostles before had. Which beside the iudgements of Cyril and Augustine, might be proued farther by sundrie other reasons, if it were not needelesse to spend more words about it. Especially, sith that I haue already proued sufficiently, I trust, the equall authoritie giuen by our sauiour to all the Apostles. Howbeit, that it may bee

Luke.7.

Cyril in Euangelium Iohan. lib.12 cap.64.

Augustinus in Euangel Iohan. Tract.123

farther

farther declared, that one of them should not challenge or desire authoritie aboue the other: I will shewe in the next Chapter, how Christ did forbidde them verely to claime or take vnto them any such supremacie; commaunding them to followe his ensample of humblenesse, in ministring as seruants, one to another, and not in maistership or dominion one to clime aboue another.

Chap. 8.

That Christ did not giue a supremacie to one of them aboue another, but did expressely forbid them all dominion and superioritie.

IN the Gospel of the holy Euangelist S. Matthew the twentie Chapter, it is written, that our Sauiour by occasion of the ambitious request that was made vnto him, for the zebedies, James and John, did cal his disciples vnto him, and saide vnto them: Matth 20. *Scitis quòd principes gentium dominãtur illis: & qui maiores sunt, potestatem exercent in eas, non ita erit inter vos, sed quicunque voluerit inter vos maior fieri, sit vester minister: & qui voluerit inter vos primus esse, erit vester seruus: sicut filius hominis non venit ministrari, sed ministrare.* You know, saith Christe, that the princes of nations haue dominion ouer them, and they that be great, exercise power and authoritie vpon them. It shall not be so among you: but whosoeuer will be great among you, let him be your minister: and hee that will be chiefe among you, let him bee your seruaunt: euen as the sonne of man came not to bee serued, but to serue others.

Thus our Sauiour, we see, hath expressely forbidden his Apostles to haue superioritie and dominion ouer their fellowseruants. Which as it is witnessed by the Euangelist Saint Mathew: so is it also by the rest of the Euangelistes, Saint Marke in the tenth Chapter, S. Luke in the two and twentie: our Sauiour in each of them vsing his owne examples, who was in the middest of them, and did behaue himselfe as a seruaunt vnto them, not like a Lorde or king aboue them, that they by him might learne modestly, to humble themselues one to an other. Marke 12.

To the which intent, in the Euangelist Saint John, we haue a notable storie of Christes example in this point: howe he did washe the feete of his Apostles, and gaue them the like instruction vpon it. John 13.

Postquam

Postquam lauit ergo pedes eorum, & accepit vestimenta sua: cùm recubuisset iterum, dixit eis: scitis quid fecerim vobis? vos vocatis me, Magister & Domine, & bene dicitis: sum etenim, si ergo ego laui pedes vestros, Dominus & Magister: & vos debetis alter alterius lauare pedes. Exemplum enim dedi vobis, vt quemadmodum ego feci vobis, ita & vos faciatis. Amen, Amen dico vobis, non est seruus maior domino suo, neque Apostolus maior est eo qui misit illum. Si haec scitis, beati eritis, si feceritis ea. So after that hee had washed their feete, and had taken his clothes: when he was set downe againe, he saide vnto them: know you what I haue done vnto you? you call mee, maister and Lorde, and ye say well, for so I am. If I then your Lorde and maister, haue washed your feete: you also ought too wash one an others feete. For I haue giuen you an example, that you should doe, euen as I haue done vnto you. Verily, verily I say vnto you, the seruaunt is not greater then his maister, nor the Ambassadour, greater then he that sent him. If you know these thinges: happie shall you be, if you doe them.

Thus wee see that Christ did giue expresse commaundement to all his Apostles, that they should flie ambition of hauing rule one ouer an other: that none of them should chalenge superioritie and dominion ouer their brethren: wherto he did giue them a moste notable example of his owne humilitie, which hee willed them to followe, accounting them happie, if they did as he willed them. And these woordes of Christ a man would thinke were to be heard, credited, and obeyed, if they were recited but by some one of the Euangelistes: but now to the intent they might the better be obserued and kept most carefully of al the Apostles, and so of all the ministers of the Church of Christ: the holy ghost hath prouided that al the foure Euangelistes should recite and repeate them in diuerse woordes, and sundrie times: all to one effect: to beate in hatred of ambition into the mindes of his disciples, and keepe them at vnity in that equal authoritie which he had giuen to them. Which the auncient Doctours also of the Churche do teach in like sort, to the same intent: as Saint Cyprian saying of the Apostles, *Hoc erant vtique & caeteri Apostoli quod fuit Petrus. Pari consortio praediti, & honoris & potestatis:* The rest of the Apostles were the same that Peter was, all endued with like felowshippe both of honour and power. And why should not Paule be chiefe as well as Peter? for Ambrose vppon 2. Cor. 12. hath this saying *Inter Petrum & Paulum quis cui praeponatur incertum est.* Betweene Peter and Paul, whether ought to bee preferred before other, it is vncertaine. As saint Jerom saying of all Bishoppes.

Cyprian de simplicitate praelatorum.

Vbicunque

Vbicunque fuerit Episcopus, siue Romæ, siue Eugubij, siue Constantinopoli, siue Rhegij, siue Alexandriæ, siue Tanis: eiusdem est meriti, eiusdem sacerdotij. Whersoeuer there is a Bishop, at Rome, or at Eugubium, at Constantinople, or at Rhegium, at Alexandria, or at Tanis: hee is of the same worthines, of the same office, & function in the ministerie. As many others, to be shorte, speaking against such ambition do say the same in substance, that one of them in words hath vttered: *Quicunque desiderat primatum in terra, inuenier confusionem in Cælo.* Whosoeuer desireth primacy in earth, hee shall finde confusion in heauen. But howsoeuer the fathers haue spoken it: the Pope of Rome is not moued with it. What meruele, sith the wordes of Christ doe not moue him? Nay verily I thinke, that if Christe him selfe shoulde haue come downe from heauen, and haue shewed himselfe to some that haue bene Bishoppes of Rome within these certaine hundred yeares: they would haue vsed him, I feare me, as euill as euer the Iewes did: so far are they from yeelding vnto any thing that makes against their ambition.

Hieronimus in Epistola ad Eugrium.

Chrysost. in opere imperfecto in Mat. Homil. 36.

Chap. 9.

That after Christes ascention, Peter did not exercise a supremacie ouer his brethren, neither did the Apostles yeeld any such vnto him.

THese haue shewed hitherto, that Peter the Apostle, on whom the Popes of Rome do grosly their supremacie has not by Christes commission any greater power and authoritie giuen him, then had the rest of his Apostles: Nay, he was forbidden, as were the rest also, to exercise dominion and supremacie ouer others. Now I wil go forwarde, and shewe that as Peter had no such authoritie committed to him of Christ: so hee neuer chalenged, nor vsed any such as may appeare by those things which the Apostles did after Christes ascension, set downe in the booke of the Acts of the Apostles. Wherein we do reade, that the Apostles and Disciples gathered together, first they did choose Matthias an Apostle, in the place of Iudas Iscariote: not by saint Peters appointment, but by lot. Afterward the multitude of the Disciples chose seauen deacons: whom they set before the Apostles,

Acts. 1.

Acts. 6.

stles, and they prayed, and laide their handes vppon them. When the
Actes 8. Gospell of Christ was receiued in Samaria: the Apostles, who
heard of it at Ierusalem, sent Peter and Iohn vnto them, to instructe
them farther, and confirme them in the faith, with the giftes of the holy
Ghost. When Peter had preached the Gospell to the Gentiles, and
Actes 11. was accused of the brethren, because he went in to men vncircumcised,
and did eate with them: he giueth an account of his fact vnto the bre-
thren, and so is acquited as it were of them. All the which things done
by Peter and the Apostles, doe shewe, that Peter vsed not any supre-
macy ouer them: but did behaue himselfe as their equall rather, taking
no more vpon him in elections, then they did, going when they sent him
to preach where they thought good, content to giue vs them an account
of his doings. Now we must remember it appeareth by the scriptures,
that Peter was of greater boldnesse, and audacitie, then any of the
Matth. 16. twelue Apostles. When Christ asked them, who do you say that I
am: Peter answered for them all. When Christe did shewe vnto them,
Matth. 26. that he must go to Ierusalem, and there be put to death: Peter tooke
him aside & did rebuke him for it. When there came a great company
with clubbes and swordes in the night to take Christe, and carrie him
to the high priests: Peter nothing fearing the number of the men, did
stretche out his hand, and drawe his swoorde, and stroke the seruaunt of
the highe priestes, and cut off his eare. By which and many such tokens
saint Peter shewed himselfe to haue such stoutnes and courage, that we
may well coniecture, if he had had any supremacie and authority aboue
the rest of the Apostles, such as the Papistes giue vnto him: his stomack
was better, then that hee would haue left it, and neuer haue taken any
Hæc ratio reperitur in quæstionibus tubingensibus in titulo de primatu Romani pontificis. part of it vpon him. Which maketh me to thinke, that he had no supre-
macie; sith that he did not exercise any part of it; as his behauiour in
the Acts of the Apostles doth shewe. And this, albeit I haue proued it by
other of his deedes alreadye: yet it may be seene more clearely, by that
which is written in the 15. of the Actes, where the councell is set forth
that was holde by the Apostles and Disciples at Ierusalem. In the
which councell, although the bookes of councels set forth by the Papistes
doe report, that Peter was heade, and as it were, the Iudge, and chiefe
Actes 16. ruler of it: yet if a man do reade the wordes of saint Luke in the Actes
of the Apostles, Peter should seeme rather in that councell to be one of
the meanest, out of doubt, not the chiefest. For it is the common and ancient order, that whereas matter doth come in question to be argued,
the meanest vseth to begin, and so as they are of greater authoritie, for
age, or degree, or knowledge, or such respect, they do follow orderly, vn-

till

till that the chiefest speake last, and take vp the matter. Wherefore those bookes of councels, and the abridgement of them, which doe make Peter to be head of the councel holden at Ierusalem, which was holden vnder him, being the first Pope as they fondly speake of him: they dare say more of him, than they can proue out of the Actes: out of the which they must proue whatsoeuer they report of this councell, or else they forge it. For there it is written, that when Paule and Barnabas had proposed the matter whereof the controuersie was: Peter did first begin to declare his minde of it, after great disputation. And when Peter had saide, then Barnabas and Paul speake their mindes also. When they helde their peace, Iames ended the matter, giuing his sentence and iudgement of the controuersie. The truth of all the which, that it may be the more manifest, I will set downe the very wordes of saint Luke, as they are writen in the Actes: so farre forth as they pertaine to the declaring of this matter. Then came downe certaine from Iudea, and taught the brethren, saying: except ye be circumcised after the manner of Moses, ye can not be saued. And when there was great dissention and disputation by Paule and Barnabas against them: they ordeined that Paul and Barnabas, and certeine other of them, should go vp to Ierusalem vnto the Apostles and Elders, about this question. And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders: and they declared what things God had done by them. But, said they, certaine of the sect of the Pharises which did beleeue, rose vp, saying: that it was needefull to circumcise them, and commaund them to keepe the lawe of Moses. Then the Apostles and Elders came together to looke to this matter. And when there had bene great disputation, Peter rose vp, and said vnto them, Ye men and brethren, ye knowe that a good while agoe, among vs, God chose out mee, that the Gentiles by my mouth should heare the worde of the Gospell, and beleeue. And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost, euen as he did to vs: and he put no difference betweene vs and them, after that by faith he had purified their hearts. Now therefore why tempt ye God, to lay a yoke on the Disciples neckes, which neither our fathers nor wee were able too beare? But wee beleeue through the grace of the Lorde Iesus Christe, to be saued, euen as they doe. Then al the multitude kept silence, and heard Barnabas and Paul: which tolde what signes and wonders GOD had done among the Gentiles by them. And when they helde their peace:

Summa conciliorum, Fr. Barth. Carranzar.

Actes 15.

Iames answered, saying. Men and brethren, hearken vnto me. Simeon hath declared, how God did first visit the Gentiles, to take of them a people vnto his name: And to this agree the wordes of the Prophets. Which words Iames hauing rehearsed, doth in this sorte conclude and end the matter. Wherefore my sentence is, that we trouble not them of the Gentiles, that are turned to God: but that we write vnto them, that they abstaine them selues from filthinesse of idols, and fornication, and that that is strangled, and from bloud. Vppon this sentence and iudgement of Iames, it seemed good to the Apostles and Elders, with the whole Churche, to send chosen men, of their owne companie to Antiochia with Paule and Barnabas: too wit, Iudas, whose surname was Barsabas, and Silas, which were chief men among the brethren: and they wrote letters by them after this manner. The Apostles and Elders and the brethren, vnto the brethren which are of the Gentiles, in Antiochia, and in Siria, and in Cilicia, send greeting. For as much as we haue heard, that certaine which departed from vs, haue troubled you with words, and cumbred your mindes, saying, yee must bee circumcised, and keepe the lawe: to whome wee gaue no such commaundement: it seemed therefore good to vs, when we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paule, men that haue giuen vp their liues for the name of our Lorde Iesus Christ. We haue therefore sent Iudas and Silas, which shall also tell you the same things by mouth. For it seemed good to the holy Ghost & to vs, to lay no more burthen vpon you, then these necessarie things: that is, that ye abstaine frō things offered to idols, and bloud, and that that is strangled, and from fornication: from which if ye keepe your selues, ye shal doe well. Fare ye well. This Epistle containing the decree of the councell, agreeth fully with that which Iames before did speake, when hee gaue his iudgement of the matter that was in question. Sauing that in the Epistle it is said, *Visum est spiritui sancto & nobis*: It seemed good too the holy Ghost, and to vs. It is not saide, *Visum est spiritui sancto & Petro*, It seemed good to ꝑ holy Ghost, & to Peter: but to the holy Ghost and to vs, meaning the Apostles, the Elders, and the brethren, the whole congregation of Christe at Ierusalem. Wherefore in the councell where Peters supremacie should appeare chiefely, there appeareth none at all: & such that neither he claimed any, neyther the rest did giue him any, it is to be thought he had not any. If any man thinke otherwise, he beleeueth not saint Peter, who calleth himselfe *compresbyterum*,

1 Peter. 5.

bylerius; a companion and fellowe of the Elders of the Churche, and forbiddeth them to play the Lordes ouer Gods heritage. Wherby ouerthroweth his supremacie, whom the Papistes do call, *Sanctissimum dominum nostrum Papam*, Our most holy Lorde the Pope. GOD giue them grace to acknowledge with vs, him that is in deede our most holy Lord, our Lord and Sauiour Iesus Christ.

CHAP. 10.

That in the primitiue Church of Christ, the Bishop of Romes supremacie was not acknowledged, as it is proued by the foure principal and first generall councels, which tooke order against it.

THat the Supremacie of the Bishoppe of Rome hath not any grounde in the holy Scriptures, neither in the commissions of our Sauiour Iesus Christ, neither in the practises of his holy Apostles: I hope it is manifest to such as are desirous to searche out the truech, by that which hitherto hath bene sayd. Nowe if we goe forward from Christ and his Apostles to the ages which ensued: we shall easily perceiue, that it was not receiued of the primitiue Church, nay, it was repressed, when it beganne to take roote, and spread abroad amongest them. The which doth appeare by the foure principall and first generall councels: wherein the Christian Bishops did assemble themselues together, to the rooting out of heresies, and ouerthrowing of disorders, which began to bud in the Church of Christ. The first of these councels, was the councell of Nice: at the which there were present three hundred and eighteene Bishops, beside a great number of other learned men, called together by the good Emperour Constantine the great, in the yere of our Lord three hundred twentie and seuen, or there about, against the Heresie of Arrius. But to passe ouer other things handled in the councell, touching the authoritie of the Bishop of Rome, this decree was made, in the first Canon. *Mos antiquus perduret in Aegypto, & Libya, & Pentapoli, vt Alexandrinus Episcopus horum omnium habeat potestatem: quoniam quidem Episcopo Romano paritis mos est. Similiter autem & apud Antiochiam cæteraque prouincias, honor suus omnibus seruetur Ecclesiis.* Let the auncient customes

Histor. tripa. lib. 2.

Con. Nicen. can. 6.

stomes continue in Ægypt, and Libya, and Pentapolis, that the Bishop of Alexandria haue the gouernement ouer them all: For the Bishop of Rome hath the like order. Likewise at Antioch, and in other Prouinces, let the due preeminence and honour bee reserued vnto euery Church. Which words doe not giue any supremacie to the Bishop of Rome aboue all other Churches: but they doe limit him the bounds of his owne iurisdiction, no lesse then they doe others. As it is more plainely declared by Ruffinus: who writing in his storie the things that were done at the councell of Nice, doth say, that it was decreed in this Canon, *Vt apud Alexandriam & in vrbe Romana vetusta consuetudo seruetur: aut vel ille Ægypti, vel hic suburbicariarum ecclesiarum sollicitudinem gerat*: That an Alexandria, and the citie of Rome, the auncient custome be kept: that the Bishop of the one haue care ouer Ægypt, the other ouer the Churches that are about the citie of Rome. And thus much of the councel of Nice, which was the first. The second generall councell was holden at Constantinople: where there were assembled a hundred and fiftie Bishops, called together by the Emperour Theodosius, about the yere of the Lord three hundred foure score and fiue, for the suppressing of the heresie of Macedonius. In the which councell, touching the preeminence & authoritie of the Bishops, this decree was made. *Episcopi qui super diœcesin sunt, ad ecclesias quæ extra terminos earum sunt, non accedant: neque confundant & permisceant ecclesias. Sed secundum regulas constitutas, Alexandriæ quidem Episcopi gubernent ea solùm quæ sunt Ægypti: Episcopi orientis solius orientis curam gerant, seruatis honoribus primatus ecclesiæ Antiochenæ, quæ in regulis Nicenæ Synodi continentur: sed & Asiana diœcesis Episcopi ea quæ sunt in Asia tantummodo gubernent: Pontici autem Episcopi Pontica tantum diœcesis habeant curam: Thraciæ verò, ipsius tantummodò Thraciæ*. Bishoppes that haue the charge of a dioceſſe, let them not come vnto the Churches which are without their bonds, neither let them confound or mingle the Churches. But according to the Canons and orders appointed, let the Bishops of Alexandria deale with the gouernement of Ægypt only: the Bishops of the East onely with the East, reseruing the priuilege and preeminence of honor to the Church of Antioche, according to the rules of the coūcell of Nice. In like sort the Bishops of the dioceſſe in Asia, let them gouerne onely Asia: and the Bishops of Pontus, the dioceſſe of Pontus: and the Bishops of Thracia, the dioceſſe of Thracia. Now as this decree was made by thē in general, touching al Churches for the gouernment & rule of them, howsoeuer in

Ruff. hist. Eccleſiast. lib. 1. cap. 6.

Histor. tripertit. lib. 9.

Concil. Constantinop. Canon. 2.

places

places and order of dignitie they set one aboue another, as Rome first, Constantinople next: so in the Epistle written frō the most of them to ẏ Bishops of the West, neither doe they submit all their doings to Damasus Bishop of Rome: neither giue they greater titles vnto him, then to the rest, but only name him first: neither come they to the councell of Rome at his request, whereof they giue this reason one among others, that they haue not the consent of their fellowbishops in their Prouinces so to doe. Whereby it is manifest ẏ at the time of this councel of Constantinople, the prouinces were gouerned by their owne Bishops: the Bishops in general by their councels and assemblies neither was there any one Patriarch set ouer them, (as the Bishop of Rome would bee, who therefore claimeth this supremacie) though there were many Patriarches appointed in that councell vnto sundrie prouinces, as it is declared in the tripartite storie. The third general councell was celebrated at Ephesus, about the yere of our Lord. 433. by the commaundement of the Emperour Theodosius the younger, who called together 200. Bishops into that Citie, to quench ẏ herestes of Nestorius. And in this assembly, by occasion that was giuē them to speake of the authoritie of certaine Bishops ouer others, through complaint made by the Bishops of Cyprus against the Bishop of Antioch, as vsurping ouer them: first, they do forbid the Bishop of Antioche to ordeine Bishops in Cyprus, giuing ẏ Bishops of Cyprus full authoritie to ordeine their owne Bishops themselues. Then doe they decree ẏ same point in generall of all other dioceses & prouinces wheresoeuer: that no Bishop doe vsurpe & take vpō him ẏ gouernmēt of another prouince, which was not before, and frō the beginning vnder him or his predecessors: ẏ if any haue done so, & by force haue brought a prouince in subiection to himselfe, he shall restore it, least the Canons & orders of the fathers be brokē, & vnder colour of holy function in the gouernement of ẏ Church, *Potentiæ tumor*, The swelling ambition of bearing rule, of dignitie, do priuily creepe in: and so at vnwares by little and little we loose that libertie which our Lord Jesus Christ ẏ redeemer of all men, hath purchased vnto vs with his owne precious bloud. Which discourse at length is shut vp in the cofcel wt these verie words: *Placuit igitur sanctæ & œcumenicæ Synodo, vt singulis prouinciis puræ & inuiolata, quæ iam inde ab initio habent sua cura seruentur: vt vnusquisque metropolita, secundum priscum & solutum morem, rerum faciendarum æquabiliter facultatem obtineat, propriumq; iusfirmum possideat. Quòd si quis superbia contumaci definitis obuiam iuit: hunc abrogatum iri placuit toti sanctæ & œcumenicæ Synodo.* It hath therefore seemed good to all this general councell, that euery

Histor. tripertit. lib 9. Cap. 13.

Historia tripartit. lib. 12.

Concil. Ephesin. Can. 8.

ry prouince should keepe wholy, without any breache or empayring at all, their auncient rightes and liberties, which they haue had from the beginning: that euery Metropolitane, according to the olde and accustomed maner, doe freely enioye the like and equall power of doing things belonging to them: and each keepe surely and safely his owne right. If any puffed vp with pride doe goe against these determinations: it hath pleased all this holie generall councell, that he shall be deprived. By the which decree of the councell of Ephesus, it is most manifest that the Bishop of Rome may not meddle within the Prouince of any other: which yet the Bishops of Rome did, endeauouring still to clyme vp by little and little ouer other Bishops, till they might ouerlooke them all, as it doth appeare by the councell of Carthage, where at Saint Augustine was present, and by sundrie others. But this ambition was repressed, both by those prouinciall councels, and by the generall of Ephesus, which but now I spake of: according to the iudgement whereof, the Bishop of Rome should bee deprived, because hee doth meddle with the prouinces of others. The fourth generall councell was holden of Chalcedon a Citie of Bithinia: where there met fiue hundred and thirtie Bishops, being called together by the Emperour Marcianus, against the Heresie of Eutyches.

Concil. Carthagin. 6.

Euagrius lib. 2. Hist. Ecclesiast. Summa conciliorum.

And here, although there be more greate and manifest prints and tokens of an aspiring minde in the Bishop of Romes deputies, whome he did send vnto that councell: notwithstanding the fathers of the councell did allowe no lesser priuiledge and preeminence of honour to the Bishop of Constantinople then to the Bishop of Rome. Howbeit this decree which I haue heard say, and the learned doe knowe it, is in the Greeke copies of the councell of Chalcedon, the eight and twentieth Canon in the Latine booke called *Summa conciliorum*, An abridgement of councels, is wholy left out: for what cause, a wise man may easily coniecture. Yet the Frier, who did set forth this abridgement of councels, setting forth againe the councell of Chalcedon (after the Canons of it) in an other sorte, out of a newe translation, as he doth say: doth shewe in this second copie of the councell, in the sixteenth action, howe the Bishop of Romes deputies, hearing of that decree, wherein the fathers allowed the like authoritie and dignitie to the Bishoppe of Constantinople, as to the Bishop of Rome, did whine and mutter at it. In so much that one of them stode forth, and sayd, that the See of Rome, the See apostolike (as hee calleth it) must not in their presence be so humbled and oppressed. Notwithstanding, for all the mislyking

Concil. Chalcedon. Can. 28.

Concilium Chalced actione. 16.

and

and grudging of the Bishop of Romes deputies, who would not consent vnto it: the councell did alter no word of their determination, but did conclude the poynt, as they before agreed of it. Thus I haue shewed that in the fower principall and first generall councels, the supremacie of the Bishop of Rome, which he doth claime ouer all Bishops, was neuer allowed: nay, by those councels he was restrained, though not so straitly as he deserued, yet within his owne Prouince, no lesse then other Metropolitanes and Patriarks as they called them. Whereby it may appeare, how falsely Master Fecknam did auouch and affirme in the Parliament house, at the beginning of the raigne of our Soueraigne Lady and gratious Queene Elizabeth, when the Popes supremacie was entreated of, that to renounce the authoritie of the see of Rome, was to condemne the iudgement of these fower notable councels, the councell of Nice, of Constantinople, of Ephesus, of Chalcedon: for asmuch as they acknowledged, said Master Fecknam, the Bishop of Rome to be their chiefe heades and iudges, and were obedient vnto them. The which his report howe notably it is vntrue: the indifferent reader, I truste, may perceiue in part by that which I haue layd: and shall perceiue a great deale better, if hee perusse the councels them selues, and the storyes ecclesiasticall which doe entreate of them. Anno primo Reg. Elizabeth.

CHAP. II.

How Boniface the third aboue Six hundred yeres after Christ, did first get the title of vniuersall Bishoppe, and the preeminence of supremacie by the graunt of Phocas a wicked Emperour.

When as the Church was planted by our Sauiour Christ after his ascention: all the Apostles, and after the Apostles all Bishoppes were equall. At the first generall councell, some Bishops of the chiefe Cities did lift their heads aboue their brethren: yet were they still equall amongest themselues. At the councels which followed, the Bishops of Rome, and of Constantinople, Rome that had bene, Constantinople that was the seate of the Emperour, by reason of their princely and Emperiall Cities, were counted chiefe among the rest: Yet equall one with an other, chiefly at the councell of Chalcedon, as I haue shewed. But ambition neuer resteth, till it doe clime aboue all. The Bishop of Rome got

the supremacie at the last: but the Patriarke of Constantinople was busie first with it. For in the time of Mauricius the Emperour, Iohn the Patriarke of Constantinople did chalenge to himselfe the title of vniuersall Bishop: calling for that purpose a councell of the Grecians, and maintayning himselfe in it, by the authoritie of ꝑ Emperour: who as he willed other Bishops to make that account of him, & accordingly to obey him: so namely he required it at the hands of Gregorie the first: Bishop of Rome, to whome he wrote purposely touching this matter. But Gregorie hauing receiued the Emperours Letters, wrote backe againe vnto him, that the name and title of vniuersall Bishoppe, which Iohn did take vpon him: is a new, proud, vaine, foolish, presumptuous, and blasphemous name: that whosoeuer doth either call him selfe so, or desire to be called, he in this his pride is a forerunner of Antichrist. Wherefore he maketh this humble request vnto the Emperour, that he wil represse this proude attempt of Iohn: who by the swelling puffe of vaine glorie doth lift vp his necke against the Lord Almightie, and the ordinances of the Fathers. As for my selfe, saith hee, I trust in the Lorde that Iohn shall not bowe my necke vnto him, no not with swordes. Which as he writeth boldly vnto the Emperour: so doeth he write also to the Patriarke Iohn him selfe, exhorting him to abstaine from the vsurping of so foolish and arrogant a name. And what saith he, wilt thou answere at the day of iudgement to Christ the head of the vniuersall Church: who goest about to set all his members vnder thee, by this name and title of vniuersall Bishoppe. But in conclusion, what soeuer Gregorie could say, either to the Emperour, or to the Patriarke, the Emperour being inflamed with wrath and anger against Gregorie, for refusing to yeeld to the Patriakes pryde, did call his soldiers out of Italy, who before did defend it against the Lombards, and exhorted the Lombards to set vppon the Romanes, and to besiege the Citie of Rome, which Agilulfus the King of the Lombards did: and continued his siege a whole yere against the Citie, putting it to great distresse. But they defended so well themselues against him and all his power: that at the last he was faine to raise his siege, returning home to Millan with greate dishonour, through the gratious prouidence of Almightie God. So Gregorie withstode Iohn: not suffering the title of vniuersall Bishop to be giuen him. Neither would he himself accept it, when Eulogius the Bishop of Alexandria in his letters did giue it to him, whom he requesteth not to giue him that proud name and title: which he would haue to be denyed no lesse to him then to others. But that which the Figtree, the Vine, and Olyue did refuse: the bramble take

Platina de vitis Pontific. Rom. in Gregorio primo.

Gregorius lib. epistol. 4. cap. 76. & lib. 6. cap. 194.

Epistolarum lib. 4. cap. 82.

Platina in vita Gregorij primi

Gregor. Epist. lib. 7. cap. 30.

take vpon him, as it is written in the Iudges. That which Gregorie refuſed, and willed all godly Biſhops to refuſe: Boniface the third, the ſucceſſor of Gregorie in the See of Rome, not onely toke it, but alſo ſought it. For after ỳ Mauricius the Emperour was traiterouſly murthered by Phocas: Boniface being puffed vp with as greate pryde as euer was Iohn the Patriarke or greater, neuer ceaſſed from making ſuite vnto Phocas, that he might be proclaimed vniuerſall Biſhop, the generall Vicar of Chriſt on earth, vntil hee did obteine it, which was about the yere of our Lord ſixe hundred and fiue. And this is the firſt birth of the Popes Supremacie and vniuerſall dignitie: which came not from our Sauiour Chriſt, but from the Emperour Phocas a traitour and murtherer of his Lord and maſter. Who, as hee murthered his maiſter, the Emperour Mauricius, euē that Mauricius who would haue giuen the ſupremacie to Iohn the Patriarke of Conſtantinople: ſo he himſelfe, who gaue it to Boniface Biſhop of Rome, was after murthered by his Leiutenantes, Heracleonas and Heraclius. A iuſt iudgement of God, for his great iniquities: amongeſt the which this was not the leaſt, that hee did foſter the ambition of the Biſhoppe of Rome, promoting him to the ſupremacie: out of the which there iſſued afterward ſo great calamities to the Church of God.

Iudg. 9.

Platina in vita Bonifac. 3.

Cent. 7. fo. 223

Chap. 12.

How the Popes hauing gotten the ſupremacy ouer all Biſhops did clime higher and higher, vntill they had it alſo ouer Princes and Emperours.

After that the Biſhop of Rome had obteyned the title of preeminence ouer all other Biſhops & Churches by the graunt of Phocas: the ſucceſſours of Boniface, to whom the graunt was made, were very buſie ſtil, hauing gotten an inch, to make it an el, and get in their whole bodies, where they had gotten in their heads: I meane, to increaſe and augment the authoritie, wherof the title they had purchaſed. Wherein they trauelled ſo painfully, and did ſpeede ſo well, that they ſet themſelues at length in the poſſeſſion of that ſupremacie, which they clayme at this day: whereby they did not onely ſet themſelues aboue Biſhops, but alſo by craftie meanes they crept cleane out of the Emperours iuriſdiction, and by [illegible]le and little raiſed vp them ſelues aboue al the Emperours,

perours, and princes of the earth. So that in processe of time, when they had growen from Bishops to be Popes, they grew from Popes to be Princes, nay aboue Princes: yea according to saint Paules pro-
2. Thess. 2. phecie of Antichrist, they did sit as God in the Temple of God. For to consider the degrées and pointes of their exaltation, and chaunge of their state, how they crept from their humilitie to the throne of their supremacie, and settled themselues in it: first whereas before they were subiect to the Emperours, and coulde not be made Bishoppes of Rome without their consent, and allowing of the election: they gott their election into their owne handes, so that they needed not the Emperours consent, yea they made Emperours, the stoutest of them at the length to be subiect vnto them, and glaude to haue them their good Lords. Platina, their own man, in the storie that he writeth of the Popes liues, is
Platina de vitis pontificum Romanorum in Pelagio. 2. a sufficient witnes of it: for in the life of Pelagius the second, hauing shewed how the Cleargie did chose him Bishop of Rome, he saith, that at that time the Cleargies election of the Bishop was nothing worth, vnlesse that the Emperour hadd allowed his election. But this was before that Boniface had gotten the title of supremacie. Afterwarde, as the same Platina doeth shewe, though for a while the Emperour had
Platina in Paschali. 1. Adrian. 3. Leonc. 9. Gregorio. 7. still to deale with their elections, yet they often grudged at it, and sometimes did it without him, and saide they ought so to doe, and at the last made a law that the Pope should bee chosen by the Cleargy of Rome, and the Emperours authoritie should haue nothing to doe in it. Moreouer the Bishops of Rome before that time, as al other Bishops, were subiecte and obedient to their Emperours and Princes. They were called to generall councels, by the writtes and commaundementes of Emperours, and they obeied: as before I shewed of the foure principall councels summoned by Constantinus Theodosius, and Martianus. Neither onely did they obey, when they were summoned to councels:
Matth. 22. but in all other thinges they did behaue them selues: as it becommeth subiectes to their souereigne Lordes. As our sauiour Christ had taught them: who both did pay tribute him selfe vnto Cesar, and commaunded his Disciples to giue to Cesar, that which is Cesars, and was obedient
Matth. 25. vnto the Emperours Lawes euen vnto death, and neuer toke vpon him to disobey so much as the Emperours ministers, or officers whatsoeuer. As they had learned of Peter: who saith to all the faithfull.
1. Pet. 2. *Subditi estote omni humanæ creaturæ propter Deũ: siue Regi, quasi præcellenti; siue ducibus, tanquam ab eo missis, ad vindictam malorum, laudem verò bonorum:* Bee you subiect and obedient to all ordinaunce of man, for the Lordes sake: whether it be vnto the King as vnto

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the superiour, or vnto the gouernours as vnto them that are sent of him, for the punishment of euil doers, and for the praise of them that doe well. As saint Paul did warne the Romanes, and in the Romanes all Christians: Let euery soule bee subiect vnto the higher powers, for there is no power but of GOD: and the powers that be, are ordeined of GOD. Who so euer therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receiue to themselues iudgement. These lessons of Christ, of Peter, of Paule, the auncient Bishops of Rome did shewe by their example, they thought them too pertaine not only too the laitie, but also too the Clergie, not only to the poore, but also to the richest Bishops. They thought the same which Chrisostome doth write vppon Saint Paul, that obedience to Princes is commaunded to all estates: *Omnis anima potestatibus superemineutibus sit subdita: etiamsi Apostolus sis, si Euangelista, si propheta, siue quisquis tandem fueris. Neque enim pietatem subuertit ista subiectio.* Let euery soule be subiect to the higher powers: though thou be an Apostle, saith Chrisostome, though an Euangelist, though a prophet: for godlines is not empaired by this obedience and subiection. They thought that Constantine did the duety of a godly Emperour, who when a counsel of Bishops assembled at Tyrus had wrongfully and vniustly condemned Athanasius: he commaunded them all to come to him speedily at Constantinople, that you may proue, saythe hee, the soundnesse and vprightnes of your sentence and iudgement, *Coram me quem proprium esse Dei ministrum, neque vos negabitis*, Before me whome yourselues can not denie to be the true and right seruant of God. But after that the successors of Boniface had felt the sauour of the supremacie: neither our sautour Christes example, nor his Apostles authoritie, nor the iudgement of the fathers, nor the practise of the Godly Bishoppes coulde keepe the Pope within his boundes, in subiection to the Emperour: but he exempted first himselfe from his power, afterward al the Clergie, and lastly brought the Emperour in subiection to him self, taking the two swordes vppon him, the spirituall and the temporall.

Rom. 13.

Chrisostom. in Epist. ad Rom. homilia. 23.

Historia tripartit. lib. 3. Cap. 7.

Then ceased the Popes to call the Emperours their Lords, as Gregorie the first did call them, after his Godly predecessors: and they beganne to call them their sonnes, and their Children, as nowe they vse to write vnto them. Then did they make decrees, that the ciuill magistrate should haue nought to deale with any of the Clergie: where as before, Iustinian the Emperour did gouerne and rule the highest of them, as his lawes doe shewe, the which are yet extant. Then did they

Greg. Epistol. lib. 4 cap. 76. & passim.

Nouell. constitut. Iustinian.

perours, and princes of the earth. So that in processe of time, when they had growen from Bishops to be Popes, they grew from Popes to be Princes, nay aboue Princes: yea according to saint Paules prophecie of Antichrist, they did sit as God in the Temple of God. For to consider the degrees and pointes of their exaltation, and chaunge of their state, how they crepe from their humilitie to the throne of their supremacie, and settled themselues in it: first whereas before they were subiect to the Emperours, and coulde not be made Bishoppes of Rome without their consent, and allowing of the election: they gott their election into their owne handes, so that they needed not the Emperours consent, yea they made Emperours, the stoutest of them at the length to be subiect vnto them, and glaade to haue them their good Lordes. Platina, their own man, in the storie that he writeth of the Popes liues, is a sufficient witnes of it: for in the life of Pelagius the second, hauing shewed how the Cleargie did chose him Bishop of Rome, he saith, that at that time the Cleargies election of the Bishop was nothing worth, vnlesse that the Emperour had allowed his election. But this was before that Boniface had gotten the title of supremacie. Afterwarde, as the same Platina doeth shewe, though for a while the Emperour had stil to deale with their elections, yet they often grudged at it, and sometimes did it without him, and saide they ought so to doe, and at the last made a law that the Pope should bee chosen by the Cleargy of Rome, and the Emperours authoritie should haue nothing to doe in it. Moreouer the Bishops of Rome before that time, as al other Bishops, were subiecte and obedient to their Emperours and Princes. They were called to generall councels, by the wittes and commaundementes of Emperours, and they obeied: as before I shewed of the foure principall councels summoned by Constantinus Theodosius, and Martianus. Neither onely did they obey, when they were summoned to councels: but in all other thinges they did behaue them selues: as it becommeth subiectes to their souereigne Lordes. As our sauiour Christ had taught them: who both did pay tribute him selfe vnto Cesar, and commaunded his Disciples to giue to Cesar, that which is Cesars, and was obedient vnto the Emperours Lawes euen vnto death, and neuer toke vpon him to disobey so much as the Emperours ministers, or officers whatsoeuer. As they had learned of Peter: who saith to all the faithfull.

a. Thess. 2. — Platin. de vitis pontificum Romanorum in Pelagio. 2. — Platina in Paschali. 1. Adrian. 3. Leone. 9. Gregorio. 7. — Matth. 22. — Matth. 25. — 1. Pet. 2.

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the superiour, or vnto the gouernours as vnto them that are sent of him, for the punishment of euil doers, and for the praise of them that doe well. As saint Paul did warne the Romanes, and in the Romanes all Christians: Let euery soule bee subiect vnto the higher powers, for there is no power but of GOD: and the powers that be, are ordeined of GOD. Who so euer therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselues iudgement. These lessons of Christ, of Peter, of Paule, the auncient Bishops of Rome did shewe by their example, they thought them too pertaine not only too the laitie, but also too the Clergie, not only to the poore, but also to the richest Bishops. They thought the saue which Chrisostome doth write vppon Saint Paul, that obedience to Princes is commaunded to all estates: *Omnis anima potestatibus supereminentibus sit subdita: etiamsi Apostolus sis, si Euangelista, si propheta, siue quisquis tandem fueris. Neque enim pietatem subuertit ista subiectio.* Let euery soule be subiect to the higher powers: though thou be an Apostle, saith Chrisostome, though an Euangelist, though a prophet: for godlines is not empaired by this obedience and subiection. They thought that Constantine did the duety of a godly Emperour, who when a councel of Bishops assembled at Tyrus had wrongfully and vniustly condemned Athanasius: he commaunded them all to come to him speedily at Constantinople, that you may proue, saythe hee, the soundnesse and vprightnes of your sentence and iudgement, *Coram me quem proprium esse Dei ministrum, neque vos negabitis*, Before me whome yourselues can not denie to be the true and right seruant of God. But after that the successors of Boniface had felt the sauour of the supremacie: neither our sauiour Christes example, nor his Apostles authoritie, nor the iudgement of the fathers, nor the practise of the Godly Bishoppes could keepe the Pope within his boundes, in subiection to the Emperour: but he exempted first himselfe from his power, afterward al the Clergie, and lastly brought the Emperour in subiection to him self, taking the two swordes vppon him, the spirituall and the temporall.

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Greg. Epist. lib. 4 cap. 76. & passim.

Nouell. constitut. Iustinian.

count them selues the onely Vicars of God on earth: not acknowledging that in Princes, which Eleutherius did in Lucius the auncient King of England: whome he willed as Gods Vicar within his owne Kingdome to haue him lawes out of the scriptures, thereby to rule his owne subiectes. Then did they forbid, that Bishoprikes and spirituall liuinges shoulde be taken at the handes of laymen, no not of Emperours: they made them selues Lords of them, and therefore did condemne both such as gaue them otherwise, and such as receiued them. To be short, they grewe to such outrage of presumption, of rebellion, of pryde, of tyrannie, of extortion, of lust, and all enormities: that a man might knowe the tree by the fruites, and the wise must needes abhorre that supremacie, out of the which such villanies, and abhominations did springe into the worlde.

CHAP. 13.

What fruites did spring out of the supremacie, wherin the wicked mischiefes and abhominations of the Popes liues and dealings are, touched by their owne writings.

THese fruites of the supremacie of the Romane Bishops, would bee considered further in their liues and doings: which if I should endeuour to runne them ouer all, such as pertaine vnto this purpose: I should neuer make an ende. Wherefore I will touch but onely certaine of the chiefest, as it were for a taste: noting out of them, as neere as I can, the very naturall fruites of the Romish supremacie. Amongest the which first there commeth in place their contention and ambition in procuring of the Popedome, for the which there hath bene commonly such corruption, such bribery, such debate, such imprisoning, murthering and poysoning, and all euill meanes betwixt them: that in Platina, their owne secretarie and writer of their liues, it is a common note in verie many of them, that they were made Popes, some by Wars, some by Monie, some by fauour of friends, some by power of Noble men, some by sorcerie and magike, some by like policies of the Deuill. *Pontifices ipsi à Petri vestigijs discesserant*, saith Platina. The Bishops of Rome were now departed from Peters steppes. Which complaint he doth make vppon occasion of their hatred, conceiued by one of them against another, though their ambition. For Iohn the x. was vexed

Platina in Iohannc 10.

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by Martine the seconde in that being emprisoned betwen feare to escape by flight: Martine the second, made Pope through euill meanes, did restore Formosus, whome John had depriued. Afterward Formosus getting the rome by hypocrie, came in by periurie vnto it, and liued in it accordingly. Steuen the 6. that succeeded him, did abrogate and repeale all the actes of Formosus, whose body he digged also out of his graue, cut off his two fingers, wherewith hee hallowed Priestes, and cast them into the riuer. After Steuen came Romanus, Theodorus, and John the tenth, who did repeale the actes of Steuen, and restored Formosus actes to full authoritie againe. Which villanous dealing of them one against an other, enforceth Platina himselfe, though otherwise fauouring the Popes, to breake out into these complaintes: that the vertue and honestie of Bishops of Rome now was decayed: that they did aspire and attaine vnto the office by ambition and hypocrie: that hereof did spring their hatred one against an other, when they were put beside it: that of this hatred there arose a common custome, which was almost kept alwayes afterward, that what the former Bishoppes had done and decreed, their successors would either wholy or in part take away: that these petie Popes (for so he doeth call them) did thinke of nothing els, but how they might deface the name and dignitie of their predecessors, by repealing of their actes, that when the Church did ware wanton with honour and wealth, there being no prince in Rome to represse mens wickednesse, the lose licentiousnesse of sinne did bring forth these beastes, who through ambition and hypocrie did inuade the See of Peter: finally, that these Bishops had but short liues, because God did quickly take them out of the earth, as it were certaine monsters. And these are the testimonies that Platina doth giue of this trim succession of the Romane Bishops, following one an other, when yet their power was lesser, and their supremacie not growen so high. If I should goe forward to speake of their behauiour, who came after these men, and did succeede them in that See: as namely of the crueltie of Sergius the third, who did behead the carcase of Pope Formosus, long after he was dead: of the beastlinesse of John the thirteenth, a man euen from his youth giuen ouer to filthy lustes, and all dishonestie of life: of the sacrilege of Boniface the seuenth, who being driuen of the Citizens out of Rome, did rob Saint Peters Church of Iewels, and making money of them, returned to buy the Popedome: of John the sixteenth, who to enrich his kinsmen, spared neither heauen nor earth, regarding neither Gods honour, nor the Churches commoditie: of Syluester the second, who gaue him selfe vnto the diuell, that

Platina in Formos. 1. Stephan 6. Romano 1. Benedicto. 4. Christophoro. 1. &c.

Platina in vitis horum pontificum.

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he would helpe him to the Pope, vppon condition that hee should haue him wholy after his death: of Benet the ninth, Sebastian the third, Gregorie the sixt, of whom the first sold, the other bought the dignitie, and strone together for it, three most ougly monsters, as Platina doth call them, and to passe ouer the rest, of Alexander the sixt in our owne dayes, who wasted and spoyled all Italy most miserably to make his bastard Borgia Cesar a Prince: and hauing at the length certaine of the richest Cardinals at supper, did minde to poyson them to haue their riches for his bastard, but himselfe was poysoned through the errour of his butler, who mistaking the flagon gaue the good wine to the Cardinals, and to the Pope the poyson: If further I should speake of all their strange and horrible crimes and dissentions, when two or three were made Popes at one time, and raised their thrones at once in diuers places, of the which kind themselues doe number thirtie sixtines, some of them lasting for fiftie yeres together, as namely that for which the councell was assembled by Sigismund the Emperour, because the state of Christendome was troubled then with three Popes, all chosen by Cardinals. The first Pope in Italy, the second Pope in Fraunce, the third Pope in Spaine, and none would yeeld to other: the very rehearsall of these and the like poynts, would I feare be tedious, and I could say no more of them, then that which Platina doth say often, *O quantum degenerauit isti Pontifices à suis maioribus*: Alas how greatly doe these Bishops degenerate from their auncestors. Or rather that which the Apostle doth write to the Romanes, he spake it of the Gentiles, it was fulfilled in the Popes: Because they knewe GOD, and did not glorifie him as God, but became vaine in their owne imaginations, and turned the glory of the incorruptible GOD into the similitude of the image of a corruptible man: therefore GOD gaue them vp to their heartes lustes, vnto vncleanesse, vnto vile affections, reprobate mindes. Wherefore, to leaue the rest which might bee saide touching these Fruites of the Romish Supremacie, to the further searche and consideration of the godly reader: onely this I can not choose, but I must expresly note, as the chiefest pearle of their supremacie, that after they had gotten the lofty title of it by the graunt of Phocas, of Emperours Subiectes, they became the Lords of Emperours, commaunding what they list, deposing whome they list, as though they were the souereigne Kings of all the earth. First Constantine the Pope did onely resist Philippicus the Emperour, refusing to pluck downe Images as he commaunded him. Then Gregorie the second, when Leo the Emperour gaue him

Onuphrius in vita Alexandri sexti.

Rom. 1.

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the same charge, did take away from him his Empire by Italie: and Gregorie the third did both deprive him of the Empire, and of the fealtie of the faithfull. But in this point Gregorie the seuenth, who was named Hildebrand, before he was Pope, did farre passe all his predecessors: for whereas before that time the Emperour had authoritie to giue bishoprickes and other spirituall liuings, through al his dominions: Gregory the seuenth take authoritie vpon him to forbid the Emperour to giue any such liuings, threatening him withall, that if he did giue them, he would condemne both him, and whosoeuer should receiue them. Which commandement of the Pope for as much as Henrie the Emperour misliked, thinking it vniust, and would not therefore obey it: Gregorie the Pope excommunicated him, and deprined him of his Empyre, alloyling al his subiects of their allegeances vnto him, and charging them withall that they should not obey him. Whereupon a parte of his Empire did rebell, and greate warres were raised against him by the Saxons: which, and other discommodities that did ensue I will not stand vpon. Onely I do note the presumption of these Priests, who both rebell themselues against their Lords and Emperours, and stir vp others to rebellion, vnder the colour of their Supremacie. Wherof we needs not to seeke for the proofe in Gregorie the seuenth, who did so abuse the good Emperour Henrie, but haue had experience of it at home within our owne realme, which hath the fifth did raise to rebellion against our gracious Queene Elizabeth: whome the Lord defend for euer, as he did then defend her: when Pope did curse her, he did blesse her. But to knit vp this point of the fruites of the Popes supremacie, this is the summe of all, that they doe seeke their owne dominion, the honour, the wealth, the pleasures of this world: they will rather spoyle Princes and Emperours all of their right, then any part of their preeminence or commodities shall bee empaired. Vppon this ground to satisfie their ambition, their couetousnesse, their lustes, beside dominions in Italie, which with Italian policies by the discorde of kings and Emperours they haue gotten into their hands: they haue endeuored to take away, as I haue shewed in Hildebrand, and might at large in sundrie others, which I omit for breuities sake, they haue done I say whatsoeuer they could to take away from Emperours, Kings, Noblemen, Gentlemen, and all the temporaltie, as they did terme it, their liberties of patronages, donations and presentations of all spirituall promotions, in all kingdomes and countries, reserving to themselues either alone, or especially full power, and authoritie to giue Bishoprickes and Abbayes, and Prebends, and personages, and other

such things: And all to maintaine their inordinate ambition, their excesse of lust, their imperiall pompe, their fleshly sensualitie, which are the naturall children of the Romish supremacie, the daughter of couetousnes and pride, the mother of mischiefes and all abhominations.

Chap. 14.

How the Princes of England made many lawes and statutes, against the Popish supremacie long before the time of King Henrie the eight, who did roote it out wholy.

Thus hauing hitherto shewed and declared, how the supremacy, and Papacie of Rome, beeing not planted by Christ and his Apostles, was rooted first in the Church by Boniface the third, and afterward spread abroade farther & farther by his successours, so that it grewe & brought forth the poysoned fruites, which I haue rehearsed: Now it doth remain, that I proceede to shew how it hath bin rooted out of the Church of England by godly princes of famous memory: whose examples some princes haue, I wish al princes of the earth would follow. And herein I shal euidently discouer and refute their errour, who beeing counted men of good knowledge and iudgement, haue borne me in hand, that the power and authoritie of the Pope of Rome was neuer banished out of this our countrie, vntill that King Henrie the eight did expel it, in the xxvi. yeare of his raigne, in the yeare of our Lord a thousand fiue hundred thirtie, and foure. For it is certain, and shal be clearely proued, that many yeares before that King Henrie the eight was borne, or King Henries Fathers Father, the Kinges of this Realme haue made lawes and statutes, against the Bishopp of Rome his authoritie and iurisdiction, which he did wrongfully clayme and vsurpe within their dominions, and therfore they did iustly remoue it and expell it. To the which purpose it must be first considered, that vnder the couloure of the decrees aboue mentioned, the Popes did take vppon them to preferre strangers vnto the romes of Archbishops and Bishops throughout the Realme of England, many yeares together: and to place whom they list, Abbots and Priors in any religious houses, when so euer that the places were voide: neither onely to present vnto al manner of religious houses, but also to Prebends, Pronostries, Deanries, Parsonages, and such like. Which thinges as they were done

done to the greate impeachment of the Kings dignitie and Crowne imperiall of the Realme: so did they tend also to the disinheritance after a sort, of his maiestie, of his counsellours, of the nobilitie, of other his subiects, which had by inheritaunce the giftes of such liuings: and to the great losse of the whole countrie, by decay of hospitality, and conueying of our treasures out of the Realme, through the meanes of straungers, who were preferred to those liuings and spirituall promotions. For redresse of which faultes, the nobles and commons of this Realme, at the Parleamēt holden at Carlile in xxv. yere of the raigne of King Edward the first, did present and exhibite a bill into the Parleament, of all the inconuenientes and iniuries offered to the Kinges maiestie, the nobles, and commons by the Bishop of Rome. Whereupon the Parleament toke order, and enacted, that from thenceforth the Bishop of Romes authoritie should take no place within this Realme in any such matters: if he dealt in any, they should be voide and of none effect. Which act made against the Bishop of Rome, because there was no penaltie set vppon such as did maintaine or suffer his doings to preuaile against the order taken: therefore not long after the death of this good King Edward the first, Edward the second his sonne, being King, a man of no such courage as his father was, neither hauing leasure thorough his greate troubles with the Earle Mortimer and the Queene his wife to looke to such matters, the Bishop of Rome did spring against to doe what he would. The substance of this Act, made by King Edward the first, is not recited in the statutes of the xxv. yere of his raigne: because it is wholy mentioned in the first part of the statute made the xxv. yeare of King Edward the third, At the which time, in a Parleament holden at Westminster, the same Petition & Act made at Carlile was returned, and more ample order taken withall against the Bishop of Rome. For it was prouided there and enacted, that whatsoeuer did fetch from Rome, or take any such prouisions to disturbe any presentation or election made in this Realme, or the persons that were in possession of any spirituall promotions: that the prouisors and disturbers, their procurators, executors, notaries, & attournies, should be attached and laid in prison, without baile, or mainprise: there to remaine vntil both they had answered the King such fine and raunsome as should bee taxed at his pleasure: and also had agreed with the partie wronged: neither should they bee deliuered vntill they had put in sufficient sureties neuer to attempt any such thing afterward. Againe in the xxvii. yeare of his raigne in the Parleament holden at Westminster, the same statute was inlarged, and the penaltie made, that the offenders therein if

Anno. Domini. 1296.

Anno Domini 1350. cap. 1.

Cap. 1.

they came not to answere at their day in proper person, and were found culpable, they shoulde forfaite all their landes, and goodes, their bodie should remaine in prison, and out of the Kinges protection. It appeareth further in the xxx. yeare that an excommengment, as they do cearme it, was certified by the Pope: which was disallowed by the Justices, and the bringer thereof should haue bene hanged and drawne, if the Chancelour of England had not prayed to the King for him. In the xxxviii. yeare, the like acte was made, for such as procured any citations or processes from the Courte of Rome: that their procurers and attourneyes shoulde haue such punishmentes and forfaitures as are before mentioned. Now in the time of King Richard the second, who did next succeed him, there was a statute made the thirteenth yeare of his reigne, in the Parleament at Westminster, against prouisors of benefices, with this penaltie: that they shoulde bee out of the Kinges protection, and forfeit the benefice. But in the sixteenth yere of his reigne, the same king made more full and straite lawes against the Bishopp of Rome: whereby hee banished his whole authoritie out of this realme, enacting, that no processe from Rome should be allowed: Yea further, that if any subiect of this realme should receiue, or fetch from Rome, or set forth any maner Citations, Presentations, Fulminations, Buls, or any other thinges against the Kinges regaltie and Crowne: hee being conuict thereof, should lose and forfeit all his landes and goods to the King, and his body to bee at the Kinges pleasure, and out of his protection, and in the cause of Præmunire. The same punishment also appointed for him, who so euer should sue any appeale to Rome. King Henrie the fourth which succeeded Richard, in the second yeare of his reigne, in the Parlament holden at Westminster, did likewise make a lawe, that no spirituall or religious person, secular or regular, should take any manner of promotion or liuing spituall, or offices in any spirituall houses, by any prouisions of Licences or Buls from Rome, vnder the paine contained in the Præmunire, as in the first and fourth Chapter of that statute is declared. Againe in his sixt yeare, at the parleament holden at Conentrie, there was a lawe made to ease Archbishops and Bishops of their great exactions, taken by the Pope and his officers of his chamber, for their first fruites. Againe in his seuenth yere, an other lawe was made touching the Licences and Pardons graunted from Rome to the incumbents of any benefices that whether they were graunted, or to bee graunted, they should be vtterly voyde, and of none effect. Againe in his ninth yeare, by cause the Archbishoppes and Bishoppes of this Realme, where after their elections greatly troubled by the Bishopp of Rome, it

Anno Domini. 1363. Cap. 1.

Cap 15.

Cap. 5.

An. Do. 1401. Capit. 3. 4.

Capit. 1.

Capit. 1.

was

has enacted that the elections of Archbishops, bishops, Abbats, Priors, and other spirituall persons, should bee free from all manner of interruptions and incumbrances of the Bishop of Rome. It were tedious to goe forward in the like sort with the Princes that followed: but by this taste the wise may easily perceiue, how no Lawe could bridle the vnruly vsurpation of the Pope of Rome, but almost vnder the reigne of euery Prince, for the space of two or three hundred yeares, they were compelled to renue olde, and make newe prouisions and actes of Parliament against him: Notwithstanding all the which, his dealings were so outragious, and gathered eftsoones new strength: that they could neuer be throughly repressed, vntill that God did raise vp our noble Prince of famous memorie King Henrie the Eight, who perceyuing and vnderstanding, as well by his owne iudgement and knowledge, as also by the learned Cicargie of his Realme, how the Bishops of Rome haue of long time fallen away from the sound and pure Religion of Christe, by their corrupt doctrine and abhominable pride: extolling them selues, not onely aboue all Bishops, but also aboue all Emperours, Kings, and Princes of the Earth: disobeying the authoritie of rulers and magistrates, whom the Lord set ouer them, whom Christe did obey, whome the Apostles were subiect to: speaking lyes through hypocrysie, as they of whom Saint Paul doeth prophecie, forbidding to marrie, and commaunding to abstaine from meates, which God hath created to be receiued with giuing of thankes, of them who becleeue and knowe the truth: and to come to the chiefest point, deuising blind, erronious, prophane and vngodly meanes of obtaining saluation, by gadding in pilgrimage, by oblations to images, by kissing of reliques, by numbring of Pater nosters and Aue Maries vpon beades, by going barefoote and barelegged, by crieping to crosses, by their pardons a pœna & culpa, with a number of pœuish toyes and superstitious ceremonies, to the blemishing of true faith, the anchorhold of all Christians, grounded on assuredhope of saluation, by the death and passion of our sauiour Christ, which is empaired by Poperie: the Noble Prince therefore, King Henrie the Eight, seeing and considering these detestable enormities, and wicked vsurpation of the Pope of Rome, did vtterly banish his counterfet authority out of this Realme of England, with the appurtenances of it. Which hauing him selfe begun in part to doe, he had it confirmed with the consent of the whole realme, by statute and lawe made in the eight and twentie yere of his reigne, at a Parleament holden at Westminster, to the great comfort of al his faithful subiectes, to the reuining of the dignitie of his imperiall Crowne, and most of all to the true bo-

An. Do 1407.

1. Tim. 4.

An. Do 1536. Capit. 10.

powre and glory of the Almightie. After this noble King, there succeeded the godly worthie Prince his sonne, King Edward the first, who not onely confirmed that lawe against the Bishoppe of Rome, but further proceeded in the establishment of true religion. And of late againe (albeit) some interruption grewe in the time of Queene Marie, Our most vertuous and gratious Souereigne Queene Elizabeth, following the godly steps of her noble father and brother, hath inacted in her first Parleament, that the authoritie of the Bishop of Rome, and of all other forraine power, and potentates, spirituall and temporall, should vtterly be vtuen away, and remoued out of all her maiesties territories and dominions: and that vppon such penalties vnto all her subiectes, that to vphold, maintaine, or set forth any such forreine authoritie within this realme, it is in some pointes and degrees high treason: so that they lose and forfaite their liues, landes, and goodes, who are guiltie of it. A Statute that may seeme seuere, and is perhappes accounted of some ouerrigorous: but they who marke it wisely cannot chose, but see how sharpe lawes were necessary to rote out this weede, which many godly Princes before King Henrie the eight did endeuour to nippe of by sundrie good lawes, but it budded still againe, and brought forth such blossomes, or rather fruits, of rebellion, ambition, coueteousnes, hipocrisie, and wicked superstition, as it was to bee feared would haue poysoned the whole lande, had not our gratious prince vsed such sharpe instrumentes to roote it out vtterly.

Chap. 15.

A short repetition of the pointes proued, with a conclusion of the whole. And an exhortation to the people of England to embrace this truth, with al the heauenly doctrine of Christs Religion.

Wherefore I do wish euen from the very bottome of my heart, that euery faithfull subiect, and right Christian man would weigh both this point, and all the rest, which I haue said, to satisfie his conscience in this matter of the supremacie: least they builde vpon sande, not on the rocke, Iesus Christ. Let vs consider, our sauiour did not graunt it to any of his Apostles: nay he did expressely forbidde such ouerruling and dominion amongest them. Let vs remember

member, that as it was not giuen by him to saint Peter: so neither did saint Peter practise it, nor the Apostles ascribe it vnto him. Though it had bene giuen to Peter amongest the rest: yet what reason is it that the Bishop of Rome should be his heire in it? sith wee reade not in the Scriptures that Peter euer was at Rome: which we should haue read doubtles, if it had bene of so great weight. Hereunto wee must adde, that in the primitiue Church this preeminence was not acknowledged, either to, or by the Bishops of Rome. The godly Bishops of that Citie, who many of them were martyres, did not take it vppon them. The fower first principall and generall Councels assembled out of all Christendome, did not yeeld it vnto them. What haue wee then to doe with Boniface the third, to whome the title of supremacie was graunted first by wicked Phocas? What haue we to doe with Boniface his successors: who haue sat in the chaire of pestilence, and haue made their Scepter a Scepter of iniquitie? shall wee rather followe them, then Christ, then Peter, then the Apostles, then generall councels, then godly Bishops of Rome? Shall we not be wise, and learne to make a difference betweene the first Bishops that were in that Citie, free from such ambition: and betweene the later, who swarued from their steps? For as they did followe Christ and his Apostles in preaching and teaching the holy worde of God, in ministring the Sacraments in plaine and humble maner: in ouering well the flocke of Christ by good and wholsome discipline: so these of the other side, after that they had obteined the supremacie of the Emperour, they encreased the seedes of errour & superstition, which before were cast, and fell away more & more from Christes example and doctrine, making them selues a new priesthode, and framing it after the maner of the priesthode amongest the Iewes, both by chaunging the ministration of the Lords supper into a Sacrifice propitiatorie, and an oblation for the sinnes of the liuing and of the dead, though they were not partakers of it: and also by deuising to themselues such gaye and disguised vestures of cloth of gold and siluer, of veluet and such other stuffe, so that not Aaron was apparayled more gorgiously then they. But this was the least faulte, yet out of doubt a fault. For our sauiour Christ did not abrogate the ceremonies of the Lawe of Moses, to bring in others like vnto them. But other things were greater, and most of all to be condemned in these Bishops of the supremacie: that they deuised newe wayes and meanes for men to obtaine forgiuenes of their sinnes and euerlasting life, such as neither Christ our sauiour did ordeine, neither did they auaunte the glory of Christ, our onely Sauiour. For they deuised that men might be

saued

saued by their owne workes, and by praying to images, and by going a pilgrimage, and by setting vp Candles before the pictures of saints, and by purchasing of Pardons from the Bishop of Rome, specially, if they were pardons called a *Pœna & culpa*, and by trentals, and dirieges, and by Masses of *Requiem*, and of *Scalae cœli*, and by their Tapers of waxe, and by their Sacring Belles, and Clackes, and by their Paschall, and by their Par, by their Hensings, and solemnities, by their deuout creeping to Crosses and wearing of Cowles of Monkes, and such other a thousand trumperies, holy creame, holy oyle, holy bowes, holy ashes, holy breade, holy water, to keepe them from euill spirites, and I knowe not what. Thus they led the people from their faith, and trust in the blood and death of our Sauiour Christ, to put their faith and trust in the Popes indulgences, and in such other blind illusions: to the great daunger of their Soules, and the dishonour of the Lorde. Neither contented with this corruption of doctrine, they brought in a greater confusion of Discipline: calling away the elections of Bishops, and handling of Church matters, vnto the Court of Rome: where the Market was, for Spirituall promotions, for deciding of controuersies, for dying out of sinnes, for keeping of Concubines, for cleansing of purgatorie, for engrosing of liuings, for non residence vpon them, and for what not? All was at Rome, and might bee had from Rome for Money. The Lords Vineyard did lye waste. The Church was become a deane of Théeues. Wherefore, good Christian brethren and countrymen, sith the light of the Gospell hath opened these things vnto vs: let no man deceiue vs vnder colour of antiquitie, or by saying, thus and thus our Fatherfathers haue thought many hundred yeeres past, and therefore it is good. For if you will haue respect to antiquities: then doe, I beseech you, as I haue here done: beginne at our Sauiour Christes time, and so come downe to ours, as it were by steppes, and you shall see that there is as greate difference betwixt the primitiue Church of Christ for fiue or sixe hundred yeres, and these latter time of darkenes which followed the light, as is almost betwixt white and blacke in colour, or God and the deuill in goodnesse. For the Bishops of Rome in these latter ages haue bene so cleane contrarie in all respectes
2. Thess. 2. to Christ, that the Prophecie of saint Paule to the Thessalonians doth seeme to be fulfilled in them: in that he doth say, there should be a departing first from the faith, and then the man of sinne should bee disclosed, euen the child of perdition, which is an aduersarie to God, and exalteth himself against the most highest. Which words, what Antichrist can they describe more plainely, then the Pope of Rome?

Rome? For to passeouer his falling from the faith, and his corruption
of doctrine which I haue already noted, as Christ was most humble
and meeke: so the Popes are most hautie and proude. As Christ was
most simple and poore: so the Popes are most subtill and full of trea-
sures. As Christe saide his kingdome was not of this world: so the
Popes doe lift them selues aboue the Princes of this world. As Christ Iohn 18.
went lowly vppon the ground: so the Popes must be carried aloft on
mens shoulders for feare of touching the ground. As Christ in appa-
rell, behauiour, and conuersation, applyed himselfe to common men: so
the Popes in these things doe resemble rather the maiestie of Empe-
rours. They may be well compared to the Pharisees whom Christ did
liken to painted Tumbes, which appeare beautifull in the vttersides, Mat. 23.
but are within, full of dead mens bones and all filthinesse. Such are
the Bishops of Rome, most rich in Robes of clothe of Golde, their ve-
ry shoes set with pretious stones: but within, their soules moste filthie,
with riot, couetousnesse, ambition, and other worldly vices, as their
liues do shew, which are set forth vnto the world by Platina and others,
euen that knewe them well, and were conuersant about them. Where-
fore, sith it is manifest that vnder colour of holines pretending to bee
Christes Vicars, they are Christes aduersaries, euen his greatest ad-
uersaries, withdrawing his people from their speciall trust in him to
their owne eriours and wicked superstitions: therefore now, good Chri-
stian brethren, let vs followe the counsell of the Scriptures. *Dum lu-* Iohn. 12.
cem habemus, ambulemus in ea: While we haue the light, let vs walke
in the light, euen in the light of the Prophetes and Apostles.
Whereby Christe doth teache vs the falsehode of Antichrist, that wee
may flye from him, and from al his workes of darkenesse: that we may
detest his vniust supremacie, and erronious doctrine, and fantasticall ce-
remonies, and all the dregges of Babylon. *Venite ad me omnes qui la-* Matt. 11.
boratis & onerati estis, & ego reficiam vos, saith our Sauiour Christ.
Come vnto me all ye that are wearie and laden, and I will refreshe
you. I will refreshe you, saith our Sauiour: he calleth moste comfor-
tably vnto him selfe, all, which are troubled and afflicted in mind tho-
rough the consideration of the grieuousnesse of their sinnes, whiche de-
serue eternall death, and are ready to cast them into desperation: and he
doeth promise them, that he will ease them, without suing to Rome for
pardons, or hauing Masses, or trentals, or diriges, or other such foolish
fansies of men. But he willeth them to come vnto himselfe, who was Matt. 1.
called Iesus, that is to say, a Sauiour, by the commaundement of God,
because that he should saue his people from their sinnes: of whom saint

1.Iohn.2. Iohn wryteth thus, *Si quis peccauerit: aduocatum habemus apud patrem, Iesum Christum iustum: & ipse est propitiatio pro peccatis nostris: non pro nostris autem tantùm, sed etiam pro totius mundi.* If any man, sinne, saith Iohn the Euangelist, we haue an aduocate or Mediatour with God the Father, Iesus Christ the iust: and he is the propitiation, the pacifier of God, obteining mercy for our sinnes, yet not for ours only, but also for the sinnes of the whole world. Wherefore sith the Pope doth teach vs to haue other mediatours and aduocates to the Father, euen the saints, whom himself and his Cardinals haue canonized, and doth leade men so many wayes, as though they might be saued by them, where as our Sauiour Christ is the onely way, the trueth and the life: let vs leaue this false priest, and his buls, and his pardons, and the rest of his trumperies, and let vs thinke well of our godly Princes, who haue cut out the roote, of his supremacie, whence all the poyson doth flowe. For the staying of the which, least it should be receyued into the bowels of the Realme, and corrupte the whole bodie: many godly Princes heretofore begonne that worke, by making sundry lawes and statutes, which in our dayes King Henrie the eight, King Edward the first, and our gratious Queene Elizabeth haue brought to good end, through the great mercy of God. That which our Sauiour laide, is fulfilled herein; *Omnis plantatio quam non plantauit pater meus caelestis eradicabitur:* Euery plante which is not planted by my heauenly father, shall be pulled vp by the roote. The light of Christes Gospel hath openly disclosed to vs that man of sinne, and childe of perdition, which taketh on him to sit in the temple of God, as God. It is manifest that his supremacy, with all his errours buildeth on it, are plantes which were not planted by God our heauenly father. God will therefore rote them out, according to his promise: vpon the which promise, in part fulfilled already, we are to make our daily prayers, that he will more and more fulfill it: that he will roote out all, speedily, and throughly, not onely out of our Churches of England, but out of all peoples consciences: that the seruants of GOD may be ioyned altogether in one Christian faith, setting their whole confidence in Iesus Christ alone, the sonne of the liuing God, who suffered cruell death, and shed his pretious blood for the raunsome of all our sinnes, as many as beleeue in him, that hee might ioyne vs to himself, and present vs to his father, making vs partakers of his owne glory with him. Which the Lord graunt vs of his infinite mercy, through our mediatour and sauiour Iesus Christ, Amen.

Iohn.8. Plath.15.

FINIS.

COVRAGE INFANTE COVRAGE